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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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TIME AND ITS BLESSING

THE WORLD has clouded the Light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of those who were born under the same immutable natural law.

—A MASTER OF WISDOM

He who lives in one colour of the rainbow is blind to the rest. Live in the Light diffused through the entire arc and you will know it all.

—The Path

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being....There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.

—H. P. BLAVATSKY: *The Secret Doctrine*, I. 640

DURING this month of November will be celebrated Deepavali, the Hindu Festival of Lights, whose higher aspect transcends Hinduism and is of universal import. Also during this month will be celebrated the Anniversary of the present Theosophical Movement, whose aim is to teach men to live as brothers. These anniversaries, when correctly understood, yield their own beneficent influence. For cycles are not only chronological. They have their psychic or causal side.

An understanding of this inner side of great and sacred anniversaries helps the individual to attune himself to mystic Nature with all her magic ways and dynamic properties. More—it leads him to recognize the presence in him of a mighty spiritual power—that living power which is Himself.

To him who studies the secrets of Nature is revealed a truly divine system, an intelligent plan in cosmogony, which results in cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their actions and reactions on terrestrial and even moral natures.

While there are several accounts as to the origin of Deepavali, if the season of the year is taken into account, it would seem clear that originally this festival was based on an astronomical fact. Surya, the Great Luminary, passes the *tula* (Libra) or the "balance" about this time. Deepavali thus signifies and celebrates the conquest of darkness. From times immemorial Light stands for *Sat*, Truth, while darkness represents *avidya*, ignorance. But what is *avidya* if not ignorance of the oneness of all life? Man, however learned, remains ignorant so long as he persists in trying to divide that which is indivisible. The vision of the One without a Second, taught by all the great Teachers, enables us to practise Brotherhood without distinction of sex, caste, creed, colour or race.

In the *Pistis Sophia*, when Jesus is entreated by his disciples to reveal to them "the mysteries of the Light of the Father," he is made to answer:—

> Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and goodness, unto the place where is neither male nor female, neither form in that place but Light everlasting, not to be uttered.

In Esoteric Chronology the seventeenth day of the eleventh month is a special memorial day, a sacred day which marks the birthday of a great Dhyani. Such Lords of Light descend to our earth under cyclic Law to strike the keynote of Truth for a particular period of time, thus becoming patrons of that cycle. Their aim is ever the same: to save mankind from losing sight of its divine destiny. These Mighty Ones assume a visible form, perform their great works of compassion and leave behind them everlasting monuments to commemorate their visit. The anniversary of their appearance within our *mayavic* veil brings back, each year, the benediction of their influence.

Thus it is with the 17th of November, the date chosen by H. P. Blavatsky and Her Blessed Gurus for the launching of the Theosophical Movement of our era in the year 1875. History records that in the early centuries of the Christian era the Church Fathers favoured this very date to celebrate the birthday of Jesus, their Master, a certain evidence of their spiritual insight.

1875 to 1958: Eighty-three years have passed, bringing annually the return of the sacred day. This year the 17th of November will have its

own poignant memory for students of Theosophy in India, and especially in Bombay, for it was on the 17th of November of last year that "Theosophy Hall"—which now houses the editorial offices of this journal —was inaugurated. At the Special Meeting held in the new Auditorium of the U.L.T., "Shravaka," Shri B. P. Wadia, was present and it was he who gave the closing talk. Our salutations to him!

May this 17th of November shower its silent blessings upon all sincere and devoted workers in the Theosophical field. To work for Theosophy is to work for Universal Brotherhood. May the Light of Truth Eternal, whose echo down the ages has kept alive in man his spiritual intuition, energize our hearts and enlighten our minds!

Let us then close with the ancient Upanishadic prayer:—

Lead me from the unreal to the Real;
Lead me from darkness to Light;
Lead me from death to Immortality.

NAMRATĀ

Ah! when shall all men's good be each man's rule,
And Universal Peace lie like a shaft of Light across the land,
Through all the circle of the golden year?

—TENNYSON

OUR CULTURAL CRISIS

[THE WRITER of this article, **Dr. Sita Ram Jayaswal** of the University of Lucknow, is the author of *Personality — In the Light of Western and Indian Psychologies.** He sees the dominance of techniques over values as an indication of the present cultural crisis. It would even seem to have actively helped precipitate it. Dr. Jayaswal does well, however, to stress the importance of the individual as the key factor in resolving the crisis.— ED.]

WE are facing a cultural crisis today. If we look around and into ourselves, we shall find some things which are repugnant to the spirit of culture. Apparently there is tremendous technological and industrial progress. But in reality man is now the slave of the machine. Some years ago, a cartoonist depicted a gorilla working on a complicated machine. He wanted to convey the idea that we have intricate and complex machines, but the mind of man is still in its primitive condition. His mind has not developed along with the machine so as to realize the meaning and implication of technological advance.

Before we proceed further in the examination of "our cultural crisis," it will be well if we define for ourselves the term "culture." There are many definitions of culture and every definition has something of value in it. The Indian Institute of World Culture, in its Report for the year 1949, posed the question, "What is Culture?" and answered it at length, stating clearly that

> Culture is the spiritual light which removes the darkness of selfishness, softens the hardness of conceit, has a mellowing influence upon sharp and cutting natures, removes personal and national asperities and engenders the spirit of *noblesse oblige*. The cultured man is he who gives what he has so that the sum of knowledge and of graciousness in the world may increase. The intuitive feeling which prompts a man to look after the interests of another is an expression of pure Culture.[1]

The above definition of culture lays emphasis on immaterial and ideal aspects of life. It points out that the best in man is noble and eternal, and that one should pursue it all his life.

In 1948, T. S. Eliot published his book *Notes Towards the Definition of Culture,* for he felt that there was a great need for the clarification of the concept. Mr. Eliot, though a poet, has a critical faculty which enables him to evaluate concepts and interpret them correctly. He points out the loose

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* Recently published by the Indian Institute of World Culture, Basavangudi, Bangalore. 64 pp. Rs. 3.00; 4*s.* 6*d.*)

[1] The Indian Institute of World Culture, Bangalore : Report for the Year 1949, p. 2.

usage of the words "civilization" and "culture." He finds it difficult to determine the frontier between these words with overlapping meanings and suggests that it is useless to bother about the subtle distinction between them. Mr. Eliot regrets, however, the use of the word "culture" by politicians; for they forget the real import of culture. The sum and substance of Mr. Eliot's point of view in regard to culture has been stated thus:—

> Culture [is] that which makes life worth living. He maintains that it is found not in any individual or group, but in the pattern of society as a whole. Culture flourishes when there is not only a measure of unity but also considerable diversity among the members of the group. He sees a common faith as necessary to unity among the nations.[2]

In other words, Mr. T. S. Eliot recognizes three senses in which the word "culture" is used: (1) the culture of a society as a whole, (2) the culture of a group or a class, and (3) the development of the individual. He considers that the culture of the society as a whole is the core of culture. But what kind of society? James Feibleman in his book, *The Theory of Human Culture* (1946), states:—

> The conception of human society as an organic whole, as a kind of super-organism, by analogy with the living organism of the individual as studied in biology, was maintained by investigators as early as Hobbes and Spencer and Hegel. It is strongly defended today by some biologists, for example by Jennings, Needham and Cannon. (p. 343)

Thus society is an organic whole with its own laws of growth and development, trying to maintain its equilibrium or homeostasis, biologically speaking.

Another element in Mr. Eliot's approach to culture is "unity and diversity." Our Indian culture is an excellent example of this element of unity in diversity. There have been attempts in some countries to bring about uniformity of culture by the regimentation of thought, art and literature, public life and political institutions. Such efforts never help in the growth of culture and may lead to a crisis.

The third and last aspect of culture pointed out by Mr. Eliot is "a common faith." It has to be made clear that this emphasis on a common faith should not be taken for a sectarian and parochial creed. What Mr. Eliot suggests is that "what is part of our culture is also a part of our *lived* religion." We hold that the common faith should be faith in the sacredness of the human personality. The dignity of man has to be respected and,

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[2] *Ibid.*, p. 4.

above all, faith in the oneness of world culture and in human brotherhood has to be cherished.

Someone has defined culture very simply: "Culture is what is left over after you have forgotten all you definitely set out to learn." Culture is the essence of our learning and education. It is no use discussing the many definitions. But I should like to state one more definition of culture, that which appeals to me most. According to this definition, culture is the style of social living. In every society, a style of social life is developed which is cherished by the people and regarded as

> a significant human achievement, the core of which is the goal values which people seek to attain as defined in their religion and arts, and which have been translated into symbols and rituals, institutions, relationships, tools and techniques and their social order.[3]

In other words, broadly stated, there are two major aspects of culture. One is material and the other is abstract. Some students of culture state that one aspect of culture is related to techniques and the other pertains to values. Interaction between techniques and values leads to the development or degeneration of culture, as the case may be. If either of the two dominates, equilibrium is lost and cultural crisis results.

Our cultural crisis today is indicative of the dominance of techniques over values. While we have advanced in the realm of techniques of production, our values of life have not been strong enough to maintain the cultural homeostasis. What do we see around us? In the world we find a great paradox. Atomic and hydrogen bombs devised by man are threatening our very existence. It is feared that there will be nothing left. For the first time in world history, we have discovered means to wipe out poverty, sickness and ignorance. We produce so much that no part of the world need remain hungry. We have the means to control diseases. We have the required techniques and tools to banish ignorance. And yet these enemies of humanity are still thriving! Why? Because we do not rise to the occasion, because our values of life are not in tune with the times. The signs of the times indicate a cultural crisis. Incidentally, it may be pointed out that a daily paper (*The Pioneer*), published from Lucknow, has a permanent column named "Signs of the Times." In this column are published facts which bring out how deep our cultural crisis is.

This cultural crisis exists on all levels. The individual is a victim of fear and has lost his faith in himself. He doubts too much and has no ability

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[3] *Education for World Community through Cultural Dynamics.* By L. K. FRANK. (The Indian Institute of World Culture, Bangalore. Reprint No. 11, p. 3)

to resolve his problems. Science suggests its own method of solving the problems of life. But this scientific method is more useful in matters which are static than in those which change from moment to moment. Human experiences and expressions are too dynamic to be examined by the scientific method. The reliance on the machine in the search for Truth is indicative of the depth of our cultural crisis. Man has lost faith in man and see what man has made of man!

On the family level the crisis is seen in the lack of harmony between members of the family. The institution of the joint family is disintegrating. It is not suggested that the joint family is perfect in all ways. Nothing is perfect except perfection, from one point of view. But what is important to remember is that industrialized countries, especially in the West, where the institution of the joint family does not exist, have brought about utter loneliness. The psychological support which is given in a joint family in times of stress and sorrow is missing in a single-family unit. If there is a conflict between husband and wife, there are no mediators at hand, with the result that life becomes unbearable for them and for their children, if any. It is gradually being realized that the individual in the group has better chances for sanity than when he is all alone. The development of group therapy and the psycho-drama is based on this hypothesis.

Our cultural crisis appears in all aspects of human relations. There is a crisis of character, in the words of Shri Patanjali Shastri. The standards of education are falling. There is little reverence for elders. There is a lack of all those qualities which are considered good for life. Some time ago, Prime Minister Nehru referred to this problem. He is deeply concerned with the general lowering of our cultural life. The Five-Year Plan, though good in its own way, suffers from lack of the proper personnel to work it. We have excellent schemes, but where are the people to carry them out? Even the economists are realizing the importance of what they call the "human factor" in economic development. "Investment in Man" is a new economic expression freely used now. It is high time that we got out of the cultural crisis, for, as Dr. S. Radhakrishnan said in his Convocation Address at the Allahabad University on November 13th, 1934, it is "so stupid and yet so serious in its consequences that civilization itself may be ruined. Mankind must be dragged out of this rut."

What is the way out of this cultural crisis? Centuries ago, Confucius suggested that, when the individual achieved true knowledge, he was able to contribute to the welfare of society and to peace in the world. He observed:—

> The achieving of true knowledge depends upon the investigation of

> things. When things are investigated, then true knowledge is achieved; when true knowledge is achieved, then the will becomes sincere; when the will is sincere, then the heart is set right; when the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world. From the emperor down to the common men, all must regard the cultivation of the personal life as the root or foundation....[4]

The cultivation of the personal life is the core of culture. Our sages and seers have laid the utmost emphasis on good conduct. In the *Vasishtha-Smriti* (vi. 3) it is stated: "The Vedas do not purify him who is devoid of good conduct." In the *Mahabharata* it is proclaimed:—

> Not birth, nor samskaras, nor study of the Vedas, nor ancestry are causes of Brahmanhood. Conduct alone is verily the cause thereof.

Dr. S. Radhakrishnan, in his Convocation Address already cited, suggested:—

> A society does not grow out of its own motion. It is carried forward by the efforts of a minority, a "remnant" in the words of Matthew Arnold, and that minority owes its inspiration to individuals, the wisest and the best, of insight and wisdom, of courage and power. It is the individuals who rise above their national surroundings, who are in communion with the good, seen and unseen, who have the energy to graft their vision on the existing social substance — it is they who will carry civilization forward.

There is no reason for despair. This crisis is a challenge to us. Let us meet this challenge by asserting the good within us. Let us be good and do good. Faith in the goodness of man is the need of the hour. Let us think of those things which sustain culture. The great ones have suggested the practice of the seven cardinal virtues and the avoidance of the seven deadly sins. The seven cardinal virtues are Prudence, Courage, Temperance, Justice, Faith, Hope and Charity. The seven deadly sins to be shunned are Pride, Covetousness, Lust, Gluttony, Anger, Envy and Sloth. In the *Bhagavad-Gita*, we are advised to guard against desire and anger and to perform our duty without any expectations. These teachings are for all times, and all the more so for a period of crisis. With the reform of the individual, the society also attains its reform.

SITA RAM JAYASWAL

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[4] Quoted by F. S. C. NORTHROP in *The Meeting of East and West* (The Macmillan Co., New York. 1947), p. 323.

KATHLEEN RAINE
A MODERN MYSTICAL POET

[IN THIS appreciation of the poetry of Kathleen Raine, who achieved a reputation in the 1940's with her *Stone and Flower*, *Living in Time* and *The Pythoness*, **Mr. Peter Malekin** recognizes her authentic mystical note. His comparison of the mystical approach of Miss Raine with that of William Blake is intriguing. Was it her sensitive recognition of her affinity with that radiant eighteenth-century genius that prompted the writing of her *William Blake*? — ED.]

KATHLEEN RAINE is a poetess of distinction whose writing is outstanding for its integrity and its precision of expression. She has a very complete system of thought which is usually explicit in her poems. The poems, however, escape the danger of becoming propaganda for codified ideals; her thought is a harmonious part of an entire individual reaction to life and nature, a parallel to intuitive and emotional reactions. The thought is therefore not vulgarly obtrusive but takes its fitting place as one part of a greater whole.

At the heart of Kathleen Raine's thinking, as at the heart of Boehme's, is the idea of the Abyss (the *Ungrund*) or Absolute—the godhead without attributes. From this emanates the universe and the emanation is caused by the fiat of love, which creates the universe in thought and then directs matter according to the pattern in the divine mind. From the principle of emanation it follows that both man and nature have divinity within them:—

> Out of nothing we are made
> Our cities rise upon the void....
> And distant constellations move
> About the centre of a thought
> By the fiat of that love
> Whose being is the breath of life,
> The *terra firma* that we tread,
> The divine body that we eat,
> The incarnation that we live.
>
> *"Ex Nihilo"*

This idea gives to Kathleen Raine's poetry a great sense of union with nature, for not only are men and nature in communion, but nature is even part of man's being in the matter of his body. Nature evolves from mineral to plant to animal in an ever fuller expression of the divinity hidden within it:—

Yet with that infinite gentleness being flows
Into the forms of nature, and unfolds
Into the slowly ascending tree of life
That opens, bud by bud, into the sky.
World, with what unending patience, grows,
Ascends the roots from the dark well of night
From stone to plant, from blind sense into sight
Up to the highest branch, where the raven head grows white.

"Northumbrian Sequence VI"

By the time matter has reached a human body it has passed through all the transmutations of nature and retains a memory of these things:—

These bones have known the molten rocks outpoured
In transmutation of the solar fires....

My blood streams with the motion of the tides,
The fall of rain and cataract, storm and calm,
Has undergone the freezing of the ice
And the baroque assumption of the clouds.

"Dust"

Nature is a mirror reflecting the divine and in its own way is perfect. Man, however, is imperfect and lies between the perfection of matter and the perfection of the saint. A great deal of Kathleen Raine's poetry turns on the experienced pain of human imperfection:—

The stars obey that order, and the grass,
The beautiful, the innocent, and the saints.

Ibid.

One aspect of the reflection of the divine by nature is in the doctrine of signatures, found in Boehme and Paracelsus, namely, that the physical form of a thing or creature reflects its inner properties:—

Each creature is the signature of its action
The gull swoops, shaped by wind and hunger,
Eyes and scavenging beak, and strong white wings
Turned to a fine edge of beauty and power by wind
and water.
Scream and wing-beat utter the holy truth of its being.
Man acts amiss : pure only the song
That breaks from the lips of love, or the wordless cry
When grief or pain makes mock of all that is human in us.

"This Body of Death"

Nature is so complete a reflection of the eternal Now that despite its time-processes it is in a sense timeless:—

The helix revolves like a timeless thought,
Instantaneous from apex to rim
Like a dance whose figure is limpet or murex,
cowrie or golden winkle.

"Shells"

As a complement to the idea of nature as a divine reflection perfect on its own plane, goes the idea of nature as an unreal veil over spiritual reality:—

I saw on a bare hillside an ash-tree stand
And all its intricate branches suddenly
Failed, as I gazed, to be a tree,
And road and hillside failed to make a world.
Hill, tree, sky, distance, only seemed to be
And I saw nothing I could give a name,
Not any name known to the heart.

"The Mirage"

At the heart of all is the Void, the formless and infinite:—

...the abyss
That now and always underlies the hills.

Ibid.

This inner reality is too simple to be understood by our rational minds:—

Our words, our concepts, only name
A world of shadows; for the truth is plain
That visited Jacob in a dream,
And Moses, from the burning desert heard,
Or angels in annunciation bring.

"The Speech of Birds"

Kathleen Raine's poetry contains many interesting thoughts on the nature of man. Our personalities she holds, in common with many mystics, to be transient and changing, destroyed by death:—

I — who am I, that enter death's dimension?...
As sleeper wakes from sleep, I wake from waking....
House that has sheltered me since I was born,
Flowers and trees and skies and running burn,
Body of death I lifelong have been building,
My face, hands, voice, language and cast of thought,
No longer me, or mine — I dreamed them into being,
Being that is unmade again into the night,
Grows tenuous, and is gone.

"Northumbrian Sequence VI"

The experience of the lifetime, however, is not lost, nor is man born devoid of experience, for just as the body contains the collective experience of matter so the soul contains the collective experience of spirit:—

Times out of mind my journey
Circles the universe
And I remain
Before the first day.

"Northumbrian Sequence I"

Possibly Kathleen Raine holds all self-consciousness to be annihilated by death:—

> The state of unknowing, unbeing,
> The flux that precedes all life, that we reassume,
> dying,
> Ceasing to trouble the following of things with the
> fleeting
> Dream and hope and despair of this transient perilous
> selving.
>
> "Water"

She may, however, simply be referring to the destruction of the separative "I" consciousness, for it is certainly possible for her to conceive of the soul as able to live other concurrent lives independent of its earthly personality:—

> Perhaps soul only puts out a hand,
> Antenna or pseudopodium, an extended touch
> To receive the spectrum of colour, and the lower
> octave of pain,
> Reaches down into the waves of nature
> As a child dips an arm into the sea,
> And death is the withdrawal of attention
> That has discovered all it needs to know,
> Or, if not all, enough for now,
> If not enough, something to bear in mind.
>
> And it may be that the soul extends
> Organs of sense
> Tuned to waves here scarcely heard, or only
> Heard distantly in dreams,
> Worlds other otherwise than as stars,
> Asteroids and suns are distant, in natural space.
> The supersonic voices of angels reach us
> Even now, and we touch one another
> Sometimes, in love, with hands that are not hands,
> With immaterial substance, with a body
> Of interfusing thought, a living eye,
> Spirit that passes unhindered through walls of stone
> And walks upon those waves we call the ocean.
>
> "Three Poems on Illusion, II"

The suggestion here is that the soul does survive the death of the personal consciousness.

To divide the thought from the poems of which it is merely an element is to do a grave injustice to Kathleen Raine's poetry. Kathleen Raine stands in her own right as a poet. It has been the nature of English mystical poetry not to create schools, but one mystical poet has naturally influenced another. The obvious comparison for Kathleen Raine is William Blake. Her poems, like his, tend to be short and lyrical, and they have

something of his singleness of feeling. Blake, however, had a surer ear than Kathleen Raine has, although hers is by no means defective, and a more allusive method. Whereas Blake seldom states his real subject directly but either appears to be writing on a different theme or hides his subject-matter in compelling symbols difficult to define, Kathleen Raine's approach is more often direct. Her thinking is more conceptualized than Blake's and though imagination informs her concepts, she does not seem to use imagination itself as a means of thought; perhaps a clearer way to put this would be to say that whereas Blake's work is pure intuition, Kathleen Raine's is rational intellect powerfully seconded by intuition. Her background is of course also different from Blake's. She makes considerable use of technical, biological and botanical knowledge in her imagery. There is a considerable store of scientific and sea-coast images in her work which is foreign to Blake.

Kathleen Raine is a very rewarding poet who is careful to maintain a high artistic standard in the work she publishes. It is rare to find a minor poet with her surety of touch and clarity of feeling. Though not wide in scope, in quality her poetic gift is exceedingly fine.

PETER MALEKIN

JACOB BOEHME...was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which...exist also in this disordered material nature, under constraint...the seventh he called BEING or the *thing itself*.

—COUNT SAINT MARTIN

SOME YUGOSLAV RENAISSANCE DRAMATISTS

[**Mr. Marijan Matkovic,** in this brief essay, introduces us to some of those dramatists in whose person Yugoslavia at the Renaissance touched the hem of European tradition and sprang erect in her own shape.—ED.]

EACH year at the Summer Festival held in Dubrovnik from July to August, Yugoslavia recaptures the past glory of Dubrovnik, once the centre of culture during the Renaissance. This year a special significance is attached to the celebration as it marks the 450th anniversary of Marin Drzic, the celebrated and most popular playwright of Dubrovnik.

The drama on the east coast of the Adriatic, which had its origin in the mediæval morality plays at the end of the fifteenth century, and which in the first half of the sixteenth century produced the greatest Yugoslav playwright, Marin Drzic (1508–1567), should not be considered merely as a remarkable manifestation in the pattern of Renaissance drama from the cultural and historical point of view. The best plays of the Yugoslav Renaissance have survived because of their essential artistic characteristics. These characteristics are those of the great Renaissance drama, which gave us not only Machiavelli and Bibbena, but the English Elizabethan drama, together with some dramatic qualities which make them popular beyond their national boundaries.

The most striking characteristic of the Yugoslav Renaissance drama, as reflected in Naljeskovic's and Drzic's plays, lies "in the vigorous and naïve genius of their people" and the endeavour to "encompass and remodel" with one sweep the manifold developments of the Western theatre. In its choice of Renaissance motifs, in its Plautus influence, in its construction of plot and comic situations, in its intermingling of fantastic elements with reality and pastoral interludes, the Yugoslav theatre of the sixteenth century does not differ from other European theatres of the times. In its comedies and those of the Italian theatre we find all the elements out of which the Commedia dell 'Arte was to develop later; and, moreover, Shakespeare was to use, half a century later, some of the same motifs as Drzic. The special character of this drama lies above all in the fact that its most talented men succeeded, within the bounds of the contemporary stage, not only in giving scope to the beauty of their national language, but also in bringing vitality to the stage, depicting the people of their

place and time, in all their types, foibles and conventional intrigues. The sixteenth century in the Balkans under the Turkish rule was so distinctive from the social and historical point of view that it left its impress upon the national theatre of the time, and cannot therefore be looked upon merely as a variant of the world Renaissance drama.

We should recall the first secular drama by Hanibal Lucic, "The Slave Girl" (*Robinja*), written at the same time as Machiavelli's *Mandragola*. This Croatian poet (1485–1553), translator of Ovid and a follower of Petrarch in lyric poetry, showed such remarkable cultural and historical originality in writing "The Slave Girl" that his play is characteristic of the Yugoslav Renaissance. The originality of the play is not only manifest in the choice of a dramatic plot which was representative of the time (slave trade, war with the Turks, etc.) but also in the decisive influence of the national epic songs which it reveals. Professor Mihovil Kombol, one of the outstanding contemporary authorities on old Croatian literature, rightly concludes when speaking of this play:—

> Although "The Slave Girl" is rather an experiment than a mature work, yet it is its originality — not so much of material, in the sense of not borrowing ideas from other literary works, but in resourcefulness in the expression of longings and ideals—that places it among the fortunate beginnings of our literature, which symbolize the first impetus for higher artistic forms. Although written by one inspired by contemporary poetry, by using historical names from national epics, by the picturesqueness of its limited action, intermingled with the chivalry of the Turkish times, it achieved some of the simplicity of popular entertainment, and it is no wonder that, after being presented for the first time on the island of Hvar, it penetrated among the masses of the people and has survived up to our own day in popular shows on the island of Pag, or as a romantic play along the Croatian coast as far as Istra. Occupying an isolated place in our literature, it has acquired an anonymous popularity among the people, where of course it has lost its essential characteristics and has become a part of the national folklore.

Although the comedies of Marin Drzic, who had undoubtedly a greater dramatic talent than Lucic, did not have the same fate as "The Slave Girl," in each version we recognize, under the layers of modern influences his individual and vigorous comic touch. This imitator of Siena comedies, who said in one prologue, too modestly, that he was only imitating Plautus, has left in his rich works undoubted proof that his links with his social and historical environment were stronger than any of the literary influences which he amply used in his work. Like the greatest Renaissance

playwright in the world, Shakespeare, this Ragusan plebian, when his restless temperament urged him on perilous adventures, was receptive to the conventional dramatic motifs of this time. Yet it is also true that he could bring life to these motifs with his own specific humour, which is rightly recognized today, after more than four centuries, by present Yugoslav audiences as the humour of their own national dramatist.

MARIJAN MATKOVIC

"CONTEMPORARY WORLD LITERATURE"

THE HILL OF THE MUSES is above tempests, always clear and calm; a hill of the goodliest discovery that man can have, being a prospect upon all the errors and wanderings of the present and former times. Yea, in some cliff it leadeth the eye beyond the horizon of time and giveth no obscure divinations of times to come.

THESE SPLENDID AND PREGNANT WORDS of Francis Bacon head the General Introduction to the Indian Institute of World Culture's "Contemporary World Literature" series. They well suggest the wise vision behind the planning of the series. India has bitter need, almost, of education in contemporary world literature; for there is risk of her supposing that technological mastery is the whole of the Western world's life. The small brochures in this series are meant only to arouse interest in a study of the literatures they treat of, and offer some guidance to further reading.

Two have so far been published: *Italian Literature in the First Half of the Twentieth Century* by A. F. Magri MacMahon and *Modern Norwegian Literature* by Torbjörn Stöverud. Though they are only brief surveys, each of them communicates a distinct feeling of the literature described. Though Dr. MacMahon speaks mainly of twentieth-century writers, we feel behind the struggles of modern Italian literature the presence of an unbroken classical tradition, which emerges through trials, vindicating Benedetto Croce's prophecy that the artificial brilliance of D'Annunzio, for example, would not be the lasting tone of Italian literature. Similarly, though Mr. Stöverud takes full account of the influence of modern political and economic events, we feel something of that heroically direct awareness of Nature, of good and evil, of the glory of even tragic humanness, which we associate with the sagas.

Rightly using these brochures as guides to further delightful exploration, readers may be helped to understand other nations as they are depicted in contemporary literature, but also as they have been fashioned by their past which is immanent in their modernity.

Surveys of modern Spanish, Swedish, Dutch and French literatures, announced for publication, will be awaited with interest.

THE GREAT ANSWER

[OF RECENT YEARS, many writers have called ours an age of anxiety. Questions of life and death crowd upon us from every quarter. Is there, perhaps, a root question, and can it be answered? **Shri N. B. Parulekar** suggests in this article that the root question has already been asked—and answered.—ED.]

WE are witnessing today, as never before in the past, conflicts going on all over the world. Some of these are armed conflicts resulting in the slaughter not only of men actually engaged in the fight on either side but also of innocents who cannot imagine for what sins they are so killed. The cause for all these conflicts is, we will know if we try to find out, a mere struggle for life, man trying to live upon man, one struggling to enjoy the best of pleasures at the cost of another. And yet we proudly claim to be civilized men! We have framed codes of morals for our conduct, we have enacted laws, State laws as well as international laws, being the minimum requirements of morals to be observed by men within a State and by nations in their mutual relations. And on this foundation we profess to bring about world peace, to promote a universal brotherhood of man and to enhance the welfare of mankind. But all these aims are ever proving a mirage that shimmers ahead but never lets us come within reach. Why? Let us calmly think, and ask ourselves: "Are we sincere in our professions? Are we honestly resorting to the right means? Are we sure that we have got the right key and are we making use of it?"

The right key to the real and effective solution of our ever arising problems was discovered, roughly, at least 3,000 years ago, and it has been before us since then. But with what result? Have we tried to understand its true implications in all this length of time? Have we not rather preferred to discard it as "impractical" in our world of imperfect human beings? Have we not taken it for granted that we are for ever going to remain imperfect, and thus chosen to perpetuate imperfection? Do we not yet believe that man can act in his own strength, that he can rely and solely depend upon his intellect and reason to shape his future destiny, that his dazzling newer and newer discoveries in the material field will help him ultimately to achieve the highest good of mankind? Is it not, however, a fact that, in spite of all these astonishing discoveries, his problems are multiplying and getting more complicated, that no sooner does he see signs of a solution to one than another and more difficult crops up and confronts him? It must, therefore, be worth while for us to re-examine the implications of the key to the solution of all our problems.

This discovery, for good reasons claimed to be infallible, consisted in the realization that all this creation with names, forms and attributes, which is visible to the naked eye and felt by our senses, is a mere deception, an apparition, and in the recognition of the identity of our Self and God, of the Atman and Brahman, the First Principle and the only Reality behind the appearances. This discovery, writes Professor Paul Deussen in his book *The Philosophy of the Upanishads*, "will be found to possess a significance reaching far beyond the Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind." Since then no further advance in the discovery has yet been made, and many of us will perhaps unhesitatingly agree with Professor Deussen's next words:—

> We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence,—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place. If ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognized our atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena.[1]

This knowledge was attained by no effort of man's mere intellect. It was an intuitive realization and was the result of severe penances by the restless human spirits in search of Truth. Man's intellect is found to be a defective, unreliable and utterly inadequate instrument for correctly forming or grasping the idea of the real basis, the First Principle, of all the visible appearances of the world. Kant

> subjected the cognitive faculties of mankind to a critical analysis, really or nominally only to examine whether these faculties be really the fitting instruments for the investigation of transcendent objects, whereby, however, he arrived at the astonishing discovery that . . . Space, Time and Causality, are nothing but three forms of perception adhering to the subject, or, if this be expressed in terms of physiology, innate functions of the brain; from this he concluded, with incontestable logic, that the world as it is extended in space and time, and knit together in all its

[1] Pp. 39-40.

> phenomena, great and small, by the causal nexus, *in this form* exists only for our intellect, and is conditioned by the same; and that consequently the world reveals to us "appearances" only, and not the being of "things in themselves." What the latter are, he holds to be unknowable, regarding only external experience as the source of knowledge, so long as we are restricted to intellectual faculties like ours.[2]

It is not, therefore, by means of intellect but only by means of *tapas*, penance, that the Indian *Rishis* could dive deep into the recesses of their heart, and find that

> within the heart [note, not the head] of man is a cavity; therein he resides who is the Lord of the universe. There is no universe outside of the atman, our Self, our Soul. And the inmost self of all beings dwells enwrapped in every form, and yet remains outside.

It is, thus, very rightly suggested by Professor Deussen that the Indians' pre-eminence

> will be intelligible when we consider that no people on earth took religion so seriously, none toiled on the way to salvation as they did. Their reward for this was to have got, if not the most scientific, yet the most inward and immediate expression of the deepest secret of being.[3]

In *The Philosophy of the Upanishads*, also, he writes admiringly:—

> A feeling of admiration has always been excited when, contrary to the natural desires which all experience for life, pleasure and prosperity, there has been exhibited a self-mastery, which voluntarily submits to privations and sufferings... undertaken with the sole object of subduing the selfish impulses of nature. It were as though a superhuman, supernatural power had been thereby manifested in man, which, springing from the deepest roots of his being, exalted the doer far above the world of men with its selfish interests, yea even above the world of the gods, and in another and higher order of things than ours assigned to him his place.
>
> It is a tribute to the high metaphysical capacity of the Indian people, that the phenomenon of asceticism made its appearance among them earlier and occupied a larger place than among any other known people.

It was through such mortification of the flesh, freeing the soul from the bondage of the body and the senses, that the Indian *Rishis* could intuitively come to know that it was out of *self-renunciation, yajna*, on the part of the formless, attributeless, indescribable Brahman, that arose this visible universe with names, forms and attributes, concealing the real nature of the Brahman behind its appearances. In a later hymn of the

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[2] Deussen, Paul: *The System of the Vedanta*, p. 48.

[3] *Ibid.*, p. 49.

Rigveda, it is said that "Truth and Right and with them the entire universe is born of *tapas*." According to this conception, everything that is great in the universe is dependent on *tapas*. But when and why this pure, formless and attributeless "First Principle" of things, the Brahman, sought to manifest Itself in this visible creation remains a mystery; for a solution of this problem is considered to be beyond the power of man. Our thinkers of the Upanishads had to keep silence on the point by describing or explaining it as *Lila*, mysterious play on the part of the Lord of this universe. In this connection, the well-known Rigvedic hymn (*sukta*), called from its commencing words "*Nasadiya Sukta*" (x. 129) is considered to be of supreme importance. The author of this *sukta* is believed to be Parameshthi Prajapati Rishi. On its basis further elaboration as to how through the Lord's will the whole of this creation first came into existence has been made in the subsequent scriptures. "In the beginning," the *sukta* says,

> there was only that one, all-powerful force throbbing or breathing in His own strength without the aid of wind (*Vayu*), there was nothing there besides Him. That very Brahman, by the power of *tapas*, manifested Himself into this visible creation. As to when, how and why a desire first originated in that eternal, Imperishable and Formless Being of becoming visible into these vast perishable forms, with attributes (*gunas*), who can say?

It was also expounded in the Vedanta that our Atman, the Soul, literally "the self," that dwelt "in the lotus of the heart" of each human being, is not an emanation, not a part, of the Brahman, but fully and completely the Brahman Himself, the Creative Principle of the universe; but that for man's Soul to realize its oneness with the Infinite Brahman, it needed "deliverance," "emancipation," "liberation" or "release" from the bondage of the body and the senses, its *upadhis* (vehicles). Such a realization and the union with the Atman, the Self, became, in the final analysis, the aim of all human endeavour and longing. Because this "deliverance" consisted, it was asserted, in nothing else but only in knowing the Atman; with the knowledge of the Atman the entire universe became known. "The Atman, in truth, should be seen, heard, comprehended, and reflected upon" (*Brihadaranyaka Upanishad*, 2.4.5). And this attainment was out of question without the utmost purity of heart as the first essential requisite.

Does all this mean that man must give up all his worldly affairs and his duties as an embodied being and take to asceticism for the attainment of *moksha*? Certainly not.

Man, in fact, is on this Earth God's most wonderful creation, inasmuch as he has been endowed with an intellect and also a heart with the capacity to know the source from which his existence has sprung. Love of life also, no doubt, is the strongest of all the instincts implanted in human nature. And, being an embodied being, he has to meet the bare needs of life. He has to bear in mind, however, that

> all actions which depend upon the motives of expectation and fear are of no value for the ultimate destiny of mankind, that the supreme function of existence does not consist in the satisfaction of self-interest, but in its voluntary suppression; and that herein first the true divine reality of ourselves, through the individual self as through an outer husk, makes itself manifest.[4]

As embodied beings, we cannot but act and work to meet our bare bodily needs, and, as members of a human society, we must conduct all worldly affairs and perform the duties falling to our lot; for us there is no escape from action. But we must remember that that is not and should not be our only and sole concern. We must not forget the fact that the basis of our own existence and that of this whole creation is *tapas*—penance. In that spirit we ought to conduct all our worldly affairs, so as to avoid conflicts and sufferings, to solve all our problems and not to let the day's work prove an obstacle to our attainment of our supreme, the highest goal, the realization of *moksha* (which is nothing else but intuitively to know the Atman, to realize the oneness of the soul in all human beings, the unity of the Atman and the Brahman). The *Gita*, as an infallible guide, based on the philosophy of the Vedanta and the Upanishads, shows the right way. Let us, therefore, try to understand its correct interpretation and follow it in practice.

N. B. PARULEKAR

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[4] DEUSSEN, PAUL: *The Philosophy of the Upanishads*, p. 47.

THE PRINCIPLES IMPLICIT IN SCIENCE

[**Mr. Kenneth C. Barnes** is a Member of the Society of Friends in belief and an educationist by profession. He is the author of *Sex, Friendship and Marriage*, published in 1938, which is now out of print; also of *He and She* published this year.

Mr. Barnes has written a thoughtful essay. He says: "My references to religion are necessarily those of a Christian. It would be interesting to know what would be the implications of my opinions in relation to Eastern religions, of which I would not presume to write with any authority."—ED.]

I WAS asked to write about the principles that guide scientists in their work; but I was at once compelled to doubt that there were any. Often in a *post-facto* analysis of human behaviour we claim to be able to detect principles that have been applied, but often they have not been at all conscious in the minds of the people concerned. It is easy to say that a scientist is determined to be honest with himself and others, to be completely objective in his thinking, to care more for the truth than for his own prestige. If this state of mind were conscious, one would expect scientists to show the same determination in the rest of their lives; but they don't. Scientists are not less concerned with their own advancement than are other professional workers; they are not noticeably more honest and objective in discussing personal affairs, politics and religion. There *are* scientists who consciously extend their scientific habits of thought to such matters, but it does not follow that this is because they are better scientists.

This is not to say that we have nothing to learn from science and its extraordinary success. The attitudes that have been effective in science, even if unconscious, can be recognized, and we can then ask whether they could be equally significant in other human activities.

What *is* science? I suggest that it is *not* a "body of truth," an accumulation of verified statements. We often hear from speakers or writers that science says this or that, that it contradicts or supports this or that view. Such an assertion is nonsense; it is a superstitious view of science. Apart from scientists, science says nothing and does nothing; it doesn't exist. The vast collections of statements in scientific textbooks are statements made by individual people or agreed upon by groups of people. They do not acquire a separate and transcendent significance by being printed; they are a meaningless jumble of marks on paper until they re-enter an active mind. This may seem to be splitting hairs, but it is an

important point. It makes all the difference between regarding the H-bomb as a menace for which "science" is to be blamed, and looking for radical causes in politics, social life and the human psyche.

I should add that, during recent travels in Africa and the Middle East, I found that the most serious obstacle to good education among the newly conscious coloured people was their almost universal belief that ultimate truth resided in textbooks, in the printed word, and that knowledge was chiefly to be gained by learning from textbooks word by word. Among their teachers were many graduates from India and it was sad to see how the majority of these had been imbued with this belief, and were fostering it in their pupils. In teaching science it led to a serious neglect of laboratory training or to severely formal practical work intended merely to illustrate textbook statements.

I hold the view that science is something that men *do*; it is essentially an activity. If there is any point in it that can be called the point of truth, it is not in statements but in action, in what happens when thought and matter meet in directed, intentional acts. It can be argued that science is concerned with facts, with descriptions of what happens; with, for instance, the verifiable fact that two stones of different weight dropped from a height reach the ground together. Isn't this a concern for truth? Yes—but it is merely the starting point for scientific work. A great imaginative structure of theory has to follow, leading then to experiments, to doing things that perhaps never happen in nature, or to making things —such as plastics—that have never existed before.

As to theory, scientists always hold it precariously, looking on it with critical doubt and prepared for surprises, such as the multiplication of fundamental particles and the appearance of anti-matter. Some scientists do speak as though they believed in the ultimate achievement of complete understanding, presumably a comprehensive description of fact and theory that could be written down; as though some day, in a vast array of textbooks and theses, the whole truth of the universe will be finally stated. But it seems an absurdity to believe, even theoretically, that science could at any time accomplish its own demise and render all workers unemployed. Fortunately there is little sign of science moving towards such an end. In fact, for every question that scientific activity answers, at least two new ones are thrown up. Science is itself an expanding universe of thought and action.

For me, then, the focal point of science is in its activity, in the laboratory —though that laboratory may extend to the limits of the observable universe. There may be some scientists who enjoy especially the moment of

reflection and withdrawal, but most seem at their happiest, their most significant, in the laboratory. Their work there seems to express most completely the nature of their interest.

I have expressed doubt whether scientists consciously apply principles. But if when I speak of principles I include what is implied, unconsciously or habitually accepted, it is possible to describe some. The existence of these is usually brought into consciousness only when things go wrong, when, for instance, a man persistently mistakes a pointer reading because of having a preconceived idea in his mind, and his mistake is revealed by other workers. Perhaps the first implied principle in science is unity of thought and action, the continual reciprocity between what a man thinks and what he does or observes. There goes with this, I think, an implied acceptance of the complete reality of the external world. He cannot behave as though matter existed simply to exemplify the truth of eternally fixed ideas, or on the other hand as though mind were a mere emanation from matter reflected back on matter. In science, matter and mind seem not to be identical, but to belong indissolubly to each other in a mystery that we cannot fathom, but within which we must work.

This is my own view; it is what I see implied in science. I am aware that there are scientists who make broad generalizations to the effect that mind is *merely* the elaborate activity of neurons, while there are others who adopt the Platonic view that the world of phenomena is only of passing significance in relation to the noumenal world of eternal truths. I can't help thinking that both deny their own hypothesis by the nature of their activity as scientists.

Scientific work implies the acceptance of the outer world as real; it cannot be a shadow world. This leads to the principle of objectivity, which, however, is just an aspect of reciprocity. Objectivity is a state of mind in which the thinker is willing to be taught by experience, by what happens when he does things to material objects.

To understand the significance of this, we should think of the change that came with the scientific revolution of the seventeenth century, with the appearance of such men as Galileo and Newton. In a few years scientific activity was transformed and its progress enormously accelerated. Why? Because these new scientists were like the twelve-year-old boys in my classes today, bubbling with interest in the *outside world*. The records of the early days of the Royal Society are records of the meetings of men who were fascinated with what they could see and do, who exchanged experiences and shared experiments with delight and gusto. The manifold activities of Sir Christopher Wren are a brilliant illustration of this, as we see him

moving between mathematics, astronomy, microscopy and optics, anatomy, intravenous injection and blood transfusion, architecture and navigation.

These men, in contrast to their predecessors, were no longer primarily interested in the inner world, in a conscious search for "truth," for a rational, tidy, intellectual order. Their interest had switched to the enjoyment of what they could see and hear and touch, to what they could do and make. By escaping from the scholastic *preoccupation* with reason and logic, they gave reason a new lease of life; they made thinking creative. Their predecessors wanted to be sure of truth; they wanted a spiritual and intellectual security; but the new scientists were prepared to take a risk. They broke through the crystal spheres in which the mediæval universe was confined and found themselves in a new universe in which there weren't any immediate answers, only a multiplicity of questions.

This illustrates what is meant by the principle of objectivity. It implies a willingness to abandon oneself in a measure to the material world, to trust one's ability to deal with it. These men were not irreligious; the world they investigated remained God's world and they found reassurance in it through the discovery of its beauty, its order, its tractability.

Within the scope of this attitude toward objectivity there is room for a variety of temperaments and intellectual inclinations. There is room for men concerned mainly with ideas, of the type of Eddington or Einstein, who delight in the mathematics of the universe, who tend to work deductively from fertile general principles, leaving to others the job of checking the implications in the actual behaviour of matter; and there is room for the more practical man of the Rutherford type, full of imaginative suggestions as to what to do next and sometimes a little scornful of the theoretician. Both are imaginative types and this gives reason to emphasize what might be called a principle of imagination. Science is not moved forward merely by people plodding cautiously through logical arguments, whether inductive or deductive. Science is a highly imaginative activity and intuitive leaps are often made both in practical work and in reflection. Because it makes much use of imagination it is possible that a rich experience of life outside the strict limits of science may be valuable in making a scientist original and creative in his research.

I am aware that in pointing away from the concept of abstract truth to that of truth in action I may seem to have removed a clear criterion by which scientific work could be judged. But there is one implicit aim of science that I have not mentioned and which seems to me to provide the effective test. The practical aim of science is control; its success is finally judged by whether it *works*: enables us to do what we want with matter.

This effort at control seems to permeate the whole of scientific activity. There are contradictory, perhaps irreconcilable, elements in theoretical physics today; nevertheless, physics has achieved an immense measure of control. The significance of this aim should be recognized, even if it offends the ivory-tower-occupants, because its implications in psychology are serious. If psychology is an effective science it will lead to control of human energy and effort, but we must ask this question: Will it be the control of one man over another, reducing him to an obedient slave, or will it be the creative control and direction, coming from within, that will lead to a great flowering of human personality?

Finally it should be asked whether the implicit principles I have tried to distinguish have any application outside what we normally think of as science. I think they have. Science is not a peculiar activity of the mind, or a peculiar form of behaviour practised only in laboratories. Some years ago there was a fashion for drawing a sharp distinction between science on the one hand, and art and religion on the other. It can still be said that there are fundamental differences, but because we realize now that science is an imaginative and creative activity, having something in common with that of the artist and poet, its success becomes of greater general significance. It is still true that we cannot solve our deepest human problems solely by science and that science cannot provide us with values; but it can point to an approach that is likely to be generally fruitful, if we can persuade people to adopt it.

In the field of religion and morality there has been in the past an overwhelming tendency to think of truth as once and for all revealed; and of goodness and morality as consisting in unquestioning obedience to this revealed truth. If churches have admitted the value of individual experience they have thought of it simply as a wandering that must bring the individual back to an acceptance of the truth already revealed and firmly stated in gospel and creed. Most of the official leaders of religion have combined in their persons, unreconciled, humility and pride. While asking for humility, and sometimes seeming to practise it, they have spoken as though they had the private confidence of God and could speak with absolute authority as to what was in the mind of God.

There is much of this contradiction in religion today. The authority and "certainty" reflect the insecurity and fear with which man faces the world. Now although in general conduct scientists cannot be said to be any more humble than other people, yet in their work they do practise a humility, a willingness to be taught by experience. That willingness is not the same as the attitude of a boy in a science class who does an experiment knowing

the result is foreordained and can be looked up in the textbook. The "humility" of the scientist is a willingness to step out into the unknown, trusting that through his own integrity he will find an increasingly sure foundation for future action. For him the only way to knowledge is through the acceptance of his own ignorance. He will never be able to say "I know" if he does not first say "I do not know."

There might be a much-needed development in religious consciousness and a deepening of personal relationships and values if religious thought and practice could take the path of constructive humility, could abandon the pretence of knowing the truth. Some of the finest Christians have, in fact, taken this path and the greatest saints have, for that reason, come near to being arch-heretics. It is significant, and perhaps a matter for dismay, that many Christian churches are growing at the points where they are most authoritative, not where they are most adventurous.

The aim of religion should not be to offer people ready-made answers to their questions, a haven of refuge. It should be to enable them to live joyfully in an insecure world, to live with unanswered questions and unsolved problems and find them stimulating.

In the work of education, which after all is my main job, a parallel will, I believe, hold. We can think of learning as something that ends in textbooks and paper qualifications; of the classroom as a place where we impart knowledge and teach children to be obedient to those who are supposed to know better; we can think of education as a leading of children in the way they ought to go. If we do these things we shall learn nothing from the joy and the success of scientific work. If, however, we think of education and scientific work as having something in common we shall treat the textbook as a temporary convenience; we shall allow children to recognize our faults and inadequacies; we shall regard a school as a community engaged in a common search; and we shall be happy to abandon the idea of a preordained destination.

One final point. In what I have said about other activities I have not wanted simply to say that the scientific method ought forcibly to be applied to them. I am claiming that there is *already* something in common in all effective forms of thought and action. It has emerged clearly in science. It ought to be recognized and encouraged in other activities.

KENNETH C. BARNES

REALISM IN KRISHNAGORE MODELLERS

[**Dr. S. K. Nandi** describes significant recent developments in artistic theory and practice among the picturesque group of modellers in clay in a village of West Bengal.—Ed.]

KRISHNAGORE is the district headquarters of Nadia in West Bengal. It is the home of modellers best known for their excellence in clay modelling. It is proposed to discuss in this paper the sense of realism of these modellers, who for over a century earned great distinction. It was no mean achievement for them to have earned praises from a foreign dignitary such as Napoleon III of France when there was little knowledge of Indian art and architecture abroad. The genius of Germany found its full expression in Hegel; yet even he shows a regrettable lack of appreciation of Indian art when he characterizes the whole of Indian art as "grotesque." It is surprising also to find Max Müller apparently completely ignorant of the vast wealth of Indian æsthetics when he writes: "It is strange nevertheless that a people so fond of the highest abstractions as the Hindus, should never have summarized their perceptions of the Beautiful." The recognition that Krishnagore modellers won at foreign exhibitions for over a century may well be judged against the background of such apathy and ignorance of Indian art and architecture among the *élite* abroad. We can well imagine the tremendous ovation that would have been accorded to these art traditions had there been adequate knowledge and a correct appreciation of them.

These modellers have been noted for the verisimilitude of their work, for their true presentation of life in all its roughness and grandeur. A studio of a Krishnagore modeller will take you to the very heart of Bengal. There you find a ploughman plodding his weary way, a wood-cutter setting out for his day's work, a damsel with a pitcher looking through her characteristic veil, a typical village schoolmaster, a fight between two street urchins, a Jantric, a mendicant, a beggar with a bowl, a priest with wooden sandals and a tuft of hair upon his head, and a love-lorn couple exchanging furtive glances in imitation of Lord Krishna and his eternal love Radha. All these are there brought to life in clay and colour. The note that strikes the observer is that of a realism which is indigenous. The native genius finds its full expression in presenting life in its diverse forms. Our art tradition, a heritage from the epic age, recognizes realism as a potent factor in giving art its character. This realism is in the very soul of Indian art and literature. We may trace this poignant sense of realism to our epic poets, such as Valmiki, and it percolated through the ages to reach us

unstained. We have imbibed the spirit for presenting the concrete and the individual from our old masters and it worked up in various forms and descriptions. The late Dr. Dasgupta, the eminent scholar and critic, writes of this sense of realism and of our realistic traditions :—

> But apart from such human analogies the general tendency of Vālmīki's description is realism — description of fruits and flowers, of birds and beasts, of muddy roads and moist winds and so on. Bhavabhūti seems to have followed this realistic tendency of Vālmīki in his description of nature, which is sometimes sublime and sombre. Such a realistic tendency can be found in other poets also.[1]

We believe that the Indian mind has a taste for the definite and the concrete and it has characterized our outlook on life and literature in infinite ways. In spite of all the abstract thinking we did in the realm of metaphysics, "with regard to mundane affairs, the Indians have always been absolutely definite, concrete and realistic in their conceptions."[2] In ancient sculpture the Indian artists showed a type of verisimilitude that is still found and appreciated in the caves of Ajanta and Ellora, at Bhuvaneswar and Konarka, at Tanjore and Sri Rangam. Without being inaccurate in the least we could say that the Indian artists' sense of realism was displayed not only in mundane affairs but also in making gods and goddesses and other celestial figures. We could adduce evidence in our support from the celebrated Dr. Ananda Coomaraswamy: —

> In Indian images, great significance is to be attached to gestures ; a part of this is very obvious, as appears if we contrast the stillness of a Buddha with the fluidity of Nataraja. This gesture symbolism derives directly from life. . . . The gods are of human imaging.[3]

The human and divine figures carved on the walls of Indian temples are noted for their artistic excellence. Herein we find the profound sense of realism of Indian artists. Coomaraswamy notes this realistic trend: "Such hands and limbs of Indian images reflect the Indian physical type in their smoothness and flexibility and the nervousness of their vitality."[4] This was due to our profound love for the individual and the concrete. We loved the individual in æsthetics and worshipped the abstract in metaphysics.

It is no wonder that the Krishnagore modellers should be true to such an æsthetic tradition and should show a wonderful skill in the represen-

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[1] *History of Sanskrit Literature*. By S. N. Dasgupta and S. K. De. P. cxxviii.

[2] *Ibid.*, p. lxvi.

[3] *The Arts and Crafts of India and Ceylon*, p. 29.

[4] *Ibid.*, p. 30.

tation of real life. Rabindranath Tagore testified to their matchless portrait-making in plaster and clay, and it is no exaggeration when he says that nowhere in the West had he seen such power of swift portrait-making so refreshingly true to the original.[5] Shri K. C. Paul, the noted sculptor, made Tagore's portrait in about ten minutes' time.

This legacy of realism has not, however, been altogether advantageous, as it was responsible for the slow growth of diversified art movements in India. The faithful copying of life in art made art somewhat static. It must be admitted that faith in true presentation of life in clay and plaster was responsible not only for the good name the Krishnagore modellers enjoyed but also for whatever criticism they deserved. Till recently the majority of these artists could hardly rise above mere imitation in their works of art, though they earned great fame as mimics of life. When discerning people looked beyond imitation, for something other than a copy of life, in art, they decried these realistic art-patterns of Krishnagore. It is of great significance that the sympathetic Havell, the senior contemporary of Avanindranath Tagore, could not appreciate this abject surrender of the artist to his sense of realism. It was Havell's studied opinion that these works lacked a robust display of imagination and were lop-sided. Havell advised Shri Jadunath Pal, the doyen of Krishnagore modellers, to put more imagination into his work. The business of art was not to copy life but to recreate it. Havell's pointer does reveal the innate weakness of this old art tradition of Bengal. What was a virtue in portrait-making became a sin in the larger context of general art.[6]

It is heartening to note that the present generation of artists in Krishnagore realizes that they will have to transcend these categories of reality and unreality in art because art has nothing to do with reality in the ordinary sense of the term. Art creates its own reality and it has its own standard. It is futile to refer the excellence of artistic beauty to beauty in nature; for they are judged differently. A visit to the studios at Krishnagore on the banks of the Jalangi would reveal beyond doubt that these artists are no more confining themselves to copying reality in minute detail. The dancing damsels representing the various schools of Indian dancing, the brooding maid in a hut, the Three Musketeers, the searching heron and other specimens done by Shri Vishnu Pal, Shri K. C. Paul and Shri Mukti Pal will amply bear out that they follow life, but transcend it as well. They implicitly and unknowingly follow the old maxim

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[5] *Vide* Tagore's certificate to Shri K. C. Paul, exhibited in Shri Paul's studio.

[6] For a detailed study see the author's article entitled "Clay Modellers of Krishnagore," published in the *Eastern Railway Magazine*, October 1956.

enunciated anew by Avanindranath Tagore, that art must follow nature and at the same time transcend it. Thus their art must not today be considered in terms of "real and unreal." If it is real, its reality is different from the reality of life. The rigidity of nature gives place to a flexible contour in art. The artist rejects much of nature and selects his "content." The Krishnagore modellers of today do not present life but represent it—in the Aristotelian sense of "recreate." A new shape or form is presented by the artist, and thus the light that never was on sea or land illuminates his work. The subtle expression of the love-lorn damsel made of clay certainly does not represent life, but speaks of the artist's ever-moving imagination at work. This imagination created concrete individuals without presenting in them a true picture of life. Thus new trends are discernible in the art of Krishnagore; they create new characters and new situations which are far superior to the "real" in life. They create an order of reality which far surpasses the ordinarily "real" in dignity and grandeur. Their realism has taken a new turn, which is quite in keeping with the ever-changing concept of art and its content.

SUDHIR KUMAR NANDI

"RECALLING GANDHIJI"

"RECALLING GANDHIJI" was the title selected by Mr. Donald G. Groom of the Akhil Bharat Sarva Seva Sangh for his Gandhi Jayanti lecture at the Indian Institute of World Culture, Bangalore. He had been shocked at finding how little many young Indians knew about Gandhiji. To him, "recalling Gandhiji" meant something more important than recalling the incidents of his life. We needed, he said, to get back to Gandhiji's basis of action. Truth was for him God. Free from prejudice or narrowness, he had sought for truth and wherever he found it he had made it his own. Reading Ruskin's *Unto This Last* had made an immediate impression upon Gandhiji that had been promptly translated into changing his own way of life. And always he had listened for the promptings of the Inner Voice.

Mr. Groom spoke especially of Gandhiji's sensitiveness to the miseries of those about him, a sensitiveness we needed to acquire. A young European in Africa had once been wisely told that when he stopped being distressed by the sufferings he saw would be the time to begin to worry.

E.M.H.

NEW BOOKS AND OLD

THE SUBTLE BODY*

It is an interesting experience to read this remarkable little book nearly fifty years after the date of publication. The author was a very learned scholar, the editor of *The Quest*, and a well-known authority on mystical and occult doctrines. The philosophers mentioned in the subtitle are the Neo-Platonic philosophers, mainly those of the first five centuries of the Christian era. The word "Western" is interpreted rather liberally and covers a good deal of what is now called the Near East. But the philosophies and mystical traditions of India and the Far East are deliberately excluded, though Mead was of course very well aware that a similar doctrine of the Subtle Body was developed there, and indeed elaborated a good deal further than it was by the Neo-Platonists. This book, as he says himself towards the end, is "a booklet and not a volume, an essay and not a treatise." Indeed, it is not so much an essay as a series of more or less independent essays on a single theme. It is divided into four sections: (I) "Proem," (II) "The Spirit Body," (III) "The Radiant Body," (IV) "The Resurrection Body," with a brief Epilogue at the end.

The aim of the Proem is to sketch in the background of ideas or thought-context in which the Neo-Platonic doctrine of the Subtle Body took shape. As I have said, the author was a very learned man indeed, and it may be that in this first section his learning runs away with him a little. We hear about the doctrine of the World-Soul, and the bearing of this on astrology and on alchemy (here Mead suggests an interpretation of alchemical symbolism rather like that which has since been elaborated by Jung), about the doctrines which go under the name of Hermes Trismegistus, the Chaldæan Oracles, the Book of Daniel, the Mithraic mysteries, and much else. There may be some sense in some of these rather extraordinary writings, but the modern Western reader is hard put to it to distinguish the sense from the nonsense; and I am afraid he may be led to think that if the doctrine of the Subtle Body grew up in such dubious company it cannot be worth considering on its merits — a conclusion which would certainly be mistaken, and just the opposite of the one which Mead intended him to draw.

In Section II, "The Spirit Body" (*sōma pneumatikon*), Mead turns from the background to the doctrine itself. He rejects the view held by many occultists that there are several different Subtle Bodies. Those who take this view would probably identify the Spirit Body of the Neo-Platonists with the Astral Body (or perhaps the Etheric Body). Mead's own view, and the view which he attributes to the Neo-Platonists, is that there is only *one* Subtle Body, and that Spirit Body is just this one Subtle Body in its lowest phase or aspect, when it is in a relatively unpurified condition. In the Platonic school, as in the Aristotelian, it was usual to distinguish three souls, or rather grades of soul: the vegetative soul, the irrational soul (called "sensitive-appetitive" by Aristotle) and the rational soul. According to the Neo-Platonists, the Spirit Body, which exists both in

* *The Subtle Body: The Doctrine of the Subtle Body in Western Tradition: An Outline of What the Philosophers Thought and Christians Taught on the Subject.* By G. R. S. Mead. (J. M. Watkins, London. 146 pp. 1919.)

this life and after death, is the "vehicle" of the irrational soul. In this life its function is to be the link or medium between the irrational soul and the gross physical body; without it there would be no sensation, imagination, emotion, or voluntary movement. When separated from the physical body at death it is described by some of these Neo-Platonic writers as "an image" (*eidōlon*) and it seems that the lowest after-death world, called "*Hades*" in Greek, was conceived by some of them as a world of images. It is interesting that, since Mead wrote, the notion of a "body-image" has been developed by Western neurologists and medical men, some of whom apparently hold that this "body-image" plays an essential part in the production and control of voluntary movements, and also in the localization of sensations. If these neurologists and medical men believed in survival — which most of them, of course, do not — they would presumably hold that the "body-image" is the vehicle or embodiment of the soul after death. In that case the "body-image" would not be very different from the Neo-Platonic Spirit Body.

Section III, on the Radiant Body, is more tantalizing than informative, and the long passage quoted from Synesius (early fifth century), which occupies nearly half of it, is more relevant to the Spirit Body discussed above. "Radiant" is Mead's rendering of the Greek word *augoeides*, which means literally "of the nature of brilliant light." The Radiant Body might also be described as the Heavenly Body; and the Neo-Platonists seem to have regarded it as the essential and permanent embodiment of the soul. For unlike Plato himself, and unlike Descartes later, they did not think that the soul could exist in a completely unembodied state. As I have suggested already, the Spirit Body, and other subtle vehicles (sunlike, moonlike, etc.,) which some of them mention, were regarded as forms which the Radiant Body assumes when it has been, as it were, dimmed or contaminated by descent into lower worlds. Plato and all his school of course believed that the heavenly world is, so to speak, the native environment of the soul; it existed there before birth and will eventually return there after death, when it has been freed from the impurities which result from its descent into the "world of generation."

Section IV, "The Resurrection Body," is a brief account of the controversy in the early Church between the materialistic view of the Resurrection (*resurrectio carnis*, the resurrection of the flesh) and the more spiritual view of it represented by St. Paul and later by Origen. Origen was a Christian Platonist, and we are not surprised to find that the Resurrection Body, as he conceived it, is very like the Radiant Body discussed in the previous section. But Origen seems to have added something to the Neo-Platonic theory. Following a hint of St. Paul's, he seems to have thought that there was something in the soul itself, or inseparably connected with it, which is "the seed" of all the different bodies, physical and subtle, "the substance of many bodily forms for man, or the essence of human embodiment and not only of the body of flesh." This is a very interesting idea, which suggests that a tendency to manifest itself or express itself in a spatial form is inherent in the nature of the soul as such.

What do we learn from this very interesting and very scholarly little book? Mead himself asserts more than once that the ancient doctrine of the Subtle Body can provide the modern psychical researcher with a useful working hypothesis, which will enable him to unify and explain a number of apparently unintelligible phenomena. Mead seems to be thinking mainly of the phenomena of materialization, but

he does not go into detail. It appears to me that if we accept the phenomena of materialization, or some of them, as genuine (many of them are almost certainly fraudulent) the idea which they suggest is not just the idea of a Subtle Body, but something more general of which the Subtle Body is only a special case. For, if we accept the phenomena, it is not only human figures which can be "materialized"; it would seem that there can be "materializations" of almost anything. What this suggests is the idea of "subtle *matter*" in general — the idea of something extended in space, as ordinary matter is, but possessing different causal properties, *e.g.*, the capacity to pass through ordinary matter without hindrance, and the capacity to be directly "moulded" by thought, as mental images are.

It is also curious that Mead does not mention the only *direct* evidence we have for the existence of a Subtle Body, namely, "out of the body" experiences, both voluntary and involuntary. A person who has had an out-of-the-body experience usually reports that he saw his physical body from outside, and that at the same time he was aware of being located in *another* body, more or less similar in shape to his physical body, but capable of moving through physical obstacles without hindrance and of passing from one place to another without necessarily passing through any intermediate places. It seems to me quite probable that the Neo-Platonist doctrine of the Subtle Body was itself the result of experiences of this kind and not just the product of philosophical speculation, though naturally the experiences were interpreted in terms of the philosophical theories which were prevalent at the time. One of the chief criticisms brought against the Neo-Platonist philosophers, in their own day and ever since, is that they were unduly addicted to "magical practices." This looks like a rather unkind way of saying that they made systematic efforts to obtain first-hand experiences of supernormal phenomena. It seems not unlikely that some of these efforts were successful.

H. H. PRICE

Shakespeare's Wordplay. By M. M. MAHOOD. (Methuen and Company, Ltd., London. 192 pp. 1957. 18*s*.)

Since Shakespeare wrote plays, the title of Miss Mahood's book is itself a play upon words. Not everybody will approve. One raises a startled eyebrow at her assurance that "a generation that relishes *Finnegan's Wake* is more in danger of reading non-existent quibbles into Shakespeare's work than of missing his subtlest play of meaning." If that were so we should not need her book. But it is not so. This generation does not relish Joyce's extraordinary work for the simple reason that most of them have not read and cannot read it. They may respect its reputation as a sort of unique acrostic *tour de force*, but that is quite another matter. As to mere puns, a majority of educated people probably share Dr. Johnson's "great contempt for that species of wit." (Like most highly reasonable people Johnson could be quite extraordinarily stupid at times.) Anyway he has no support from Fowler's *Dictionary of Modern English Usage*:—

> The assumption that puns are *per se* contemptible . . . is a sign at once of sheepish docility & desire to seem superior. Puns are good, bad, & indifferent, & only those who lack the wit to make them are unaware of the fact.

Prejudice against word-play is probably inevitable in an age whose expository style is being shaped more by scientific disciplines than by religious and artistic intuitions. A satisfactory statement, in prose or verse, we errone-

ously tend to suppose, must be one in which each word has one definite and limited meaning; multiplicity must submit to queuing and be dealt with seriatim. The result, of course, is a renunciation of some of the most precious riches of language. Poets, of all people, must find means to express their sense of instantaneous multiplicity. Their words are apt to be star-patterned, as it were, sending beams of meaning and feeling in many directions and on many planes at once. The discipline of poetic statement is that of controlling or directing, but not limiting in perspective, multiple instantaneous impressions. In a word, the true pun is to poets not a vice, nor even one technical resource among many, but an indispensable metaphysical instrument. This is why even the best paraphrase in prose of a truly poetic passage is puerile; as Quiller-Couch derisively demonstrated in his Cambridge lecture on "Jargon" by rendering Hamlet's most famous soliloquy in polysyllabic prose. Nevertheless, too many schoolmasters, who ought to know better, still maltreat children by obliging them to restate Shakespeare's poetry in their own words; something no one can do.

Miss Mahood is not at all overstating her case when she writes that

> a poet makes his discovery of poetic truth only through an exploration of the meanings of words. Because of this, the study of Shakespeare's wordplay can take us to the central experience of each play as surely as can our interest in its imagery.

Those to whom English is not the mother tongue should perhaps be warned that she is possibly over-ingenious at times. But few readers will fail to find some stimulus to a new appreciation of Shakespeare's poetry in her acute analyses of selected passages from *Romeo and Juliet*, *Richard II*, *Hamlet*, *Macbeth*, *The Winter's Tale* and the Sonnets.

ROY WALKER

Gandhāran Art in Pakistan. By ISLAY LYONS and HARALD INGHOLT. (Pantheon Books, New York. 204 pp. 654 illustrations. 1957. $ 18.50)

West Pakistan has inherited a priceless legacy of culture. It was here that ages ago the Vedas were revealed to the Aryan sages. It was this very region which later on became famous for artistic productions. According to some, the image of the Buddha in human form was first fashioned in Gandhāra, the hilly tract around Peshawar. On account of an unmistakable Greek influence in this art, it received the appellations Indo-Greek, Greco-Buddhist or the like. Later writers, however, gave it the correct designation of Gandhāra or Gandhāran Art, after the region where it mainly flourished. It may be observed that the person of the Buddha and the Buddhist legends have from the very beginning constituted the contents of this art, other themes and forms of expression being few and far between. And these contents are so prolific that they have filled many a museum. There is hardly a museum in the world that does not pride itself on having in its possession some Gandhāran sculptures to grace its archæological gallery. And still more are awaiting the spade of the archæologist. Only recently the Italian Archæological Mission in Swat, under the personal guidance of its Director, Professor Giuseppe Tucci, has laid bare a wealth of Gandhāran sculptures, as reported in *The Illustrated London News*, April 12th, 1958.

Much has been written and is still being written on the art of Gandhāra in English, French, German, Dutch, Italian, Hindi and other languages. And the subject has invited keen controversy over such aspects as the origin of the art, the extent of the Greek influence

on it, dates of various phases in its development, and what not. The book under review does not aim at solving any of the problems. Its main purpose is to present the varied and widely scattered data in one volume, more or less chronologically arranged, in order to "stimulate others to work in this promising field" (p. 22). It may be mentioned here that many sculptures still remain to be identified. The photographic material presented here is as profuse as it is excellent and, no doubt, will prove of lasting value. It represents the specimens of the Gandhāran art found in Pakistan, both in public institutions and in private collections. As many as 577 illustrations are from the photographs taken by Islay Lyons, while the remaining 77 are from other sources. These have been made intelligible through the fairly exhaustive and documented Descriptive Catalogue by Professor Harald Ingholt, who is also responsible for the 29-page Introduction, setting forth the geographical and historical background. Herein he has quoted the divergent views of the previous authors and has pointed to the problems begging for a solution. In arranging the material, he has followed a convenient and logical order: "Story of the Buddha"; "The Buddha and the Bodhisattva Siddhārta" (*sic*); "The World of the Buddha"; and finally "Objects of Bronze, Copper, Gold, Terra Cotta, Stucco." Considering that he "knows no Indian language," such errors of spelling as *Siddhārta*, *abhya mudra*, *ūttarāsanga*, *Vikrāma*, etc., though serious, may perhaps be pardoned. The maps and indices add to the utility of the book. Considering everything, it is a very welcome addition to the existing literature, and will prove indispensable to serious students of the subject.

B. Ch. Chhabra

Vālmīki Rāmāyana (Critical Edition). Vol. I: *Bālakāṇḍa* (Fascicule 1). Critically edited by G. H. Bhatt (Oriental Institute, Baroda. xxxiv + 80 pp. 1958. Full Subscription: cloth, Rs. 250.00; paper, Rs. 200.00)

Throughout India, even in the South whose languages have an origin independent of Sanskrit, the most ancient texts available to us now derive their *motif* from either of the *Itihāsas*, the *Rāmāyaṇa* or the *Mahābhārata*. This very popularity of the two *Itihāsas* has subjected them for long to numerous interpolations, and it is by no means an easy task to determine the original form of their texts. It is true that this task is less arduous in the case of the *Rāmāyaṇa* than in that of the *Mahābhārata*. The Rāmāyaṇa Saṁśodhana Samiti at Poona published the *Bālakāṇḍa* in 1953; but the Oriental Institute at Baroda is better equipped to undertake a task of this magnitude and it is good to see now the first *fasciculus* of the critical edition of the *Rāmāyaṇa* on the model of the Poona Edition of the *Mahābhārata*. Eighty-six MSS., written in different scripts, were collated, but only thirty-seven could be the basis for this edition. This collation of MSS. has also shown that there are only *two* recensions of the *Rāmāyaṇa*, the northern and the southern, and confirmed beyond doubt that the "*Bālakāṇḍa*" is clearly a later addition to the nucleus of the *Rāmāyaṇa* containing only five *kāṇḍas* beginning with the "*Ayodhyā*."

The fairly lengthy Introduction at the beginning makes the edition useful, and the two illustrations in colour add to its beauty. But some misprints could have been avoided by more careful proof-reading. The script referred to as *Kannaḍī* is really *Kannaḍa*. The appearance of the remaining *fasciculi* is to be eagerly awaited.

H. G. Narahari

God's Tree: Essays on Dante and Other Matters. By KENELM FOSTER. (Blackfriars Publications, London. 168 pp. 1957. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

The book is a collection of fourteen essays written at various times during the past twelve years. They deal with the Italian and French literatures and Italian history. Half of them are attempts at interpreting Dante's poetry and Aquinas's philosophy. The author writes as a Catholic Christian; but his beliefs rarely interfere with his assessments, though, on one occasion, he dismisses Aldous Huxley's view of the Atman with the naïve remark, "We owe it to our own tradition to observe that this statement begs many questions."

The essays on Dante, "exploratory rather than introductory," are precise and compact in manner, and demand and deserve close reading. Father Foster points out that *each* of Dante's symbols and figures has several allied meanings. God's Tree, for example, is the symbol of divine justice, of man's obedience and of the life of the spirit. A symbol of the Christian revelation and "sublimation of sexual desire," Beatrice represents human love as a means to divine grace. Though the erotic mysticism of Dante is different from that of the parable of the ten virgins seeking the Bridegroom, Christ, Father Foster assures us that Dante's conception belongs to the Christian Tradition. He observes that Dante's scholastic subtlety, combined with a sense of mystery, leads the poet to hail "the Christian Paradox," *viz.*, "Virgin Mother, daughter of thy Son." Similarly Virgil is represented as the Master and the "Father" of Dante, as a symbol of human philosophy and as the link between the pre-Christian and the Christian world.

The other essays (such as "The Heroic Century") too, indicate the author's endeavour "to gain some insight into the reach of the human soul." It is indeed an enriching experience to read this book.

K. ANANTHARAMIAH

The Secret of the Atomic Age: A Search for Man's True Destiny. By VERA STANLEY ALDER. (Rider and Co., London. 205 pp. 1958. 12*s.* 6*d.*)

Mrs. Alder has subtitled her thought-provoking book *A Search for Man's True Destiny*, and this description is fair, though the author's conception of that "destiny" may be regarded by some as too narrow in its compass and rather too dogmatic in its assumptions. But then her purpose is to disclose those spiritual mainsprings which relate effects to causes in the human composition, and she is fully entitled to draw her own conclusions from the scientific data relating to the structure of the atom and its emission of energy and radiation which she has mastered so well and expressed in such a lucid and readily intelligible manner.

The great question which Mrs. Alder asks and seeks to answer is not what further may be accomplished in our technological progress in the Atomic Age, but what is going to happen to Man as an Atomic Being?

> The atomic energy which man is learning to release through science is actually the *vehicle* of spirit, the nearest substance to spirit.

Man's future depends on his understanding of his own spiritual nature and how he will apply the latent spiritual forces in himself. There is an inescapable challenge here with the enormous potentialities, both for good and for evil, which are involved. There ought to be triumph: there could be disaster. Penetration to the very heart of the atom reveals the existence of a

binding force, a nameless cohering factor which the author for want of a better term designates as atomic-love-energy. We are called upon to employ this resource of radiant uniting power to resolve the complex problems of our relationships with all the kingdoms of being.

Quite obviously the scientific facts now becoming available demand a fundamental rethinking about what we are and what we may be. As the psalmist said, "We are fearfully and wonderfully made." Drawing upon the Ancient Wisdom as well as upon modern science, Mrs. Alder shows us how she has set about the task herself, thus providing us with a valuable stimulus as well as a sense of direction. Her main contentions are convincing, even if all her conclusions do not necessarily follow from them. It is too early yet for positive assertions, but exploration is timely and essential, and this book will reward all who study its pages with the incentive it offers to explore constructively.

HUGH J. SCHONFIELD

Psi Cognition. By K. RAMAKRISHNA RAO. Foreword by J. B. RHINE. (Tagore Publishing House, Tenali, Andhra. xiii + 179 pp. 1958. Price not mentioned.)

For nearly a century now, ever since the establishment of psychic research societies in England and other countries, facts relating to the field of parapsychology have been accumulating in ever-increasing number. Eminent scientists of unimpeachable standing have testified to these facts, which have been gathered by strictly objective methods of experimental science. But attempts at systematic interpretation of these facts with a view to formulate general laws and principles are only of very recent origin. Dr. Rao surveys these attempts, and evaluates them from the standpoint of Indian philosophic thought. He is concerned mainly with *psi* cognition, that is, with telepathy, clairvoyance, pre-cognition and retro-cognition. In a broad sweep the author takes in the views of all schools of Indian philosophy, and shows why Mimamsa alone is slightly antagonistic to supernormal perception. Then he turns his attention to some European thinkers who are unwilling to face the facts of *psi* cognition, and exposes the hollowness of their contentions. Finally he touches on the philosophical problems raised by the discovering of parapsychological phenomena. If para-normal or supernormal experiences in the ordinary lives of normal men and women are established scientifically, then they sound the final death-knell of materialism and Communism. Dr. Rao's contention, which in the reviewer's opinion is indisputable, is that they have been so established.

P. S. NAIDU

Matter, Mind and Man. By EDMUND W. SINNOTT. World Perspectives No. 12. (George Allen and Unwin, Ltd., London. 196 pp. 1958. 18*s*.); *The Coming World Civilization.* By WILLIAM ERNEST HOCKING. (George Allen and Unwin, Ltd., London. xiv + 210 pp. 1958. 16*s*.)

These books, though outwardly diverse, fuse into each other and the fusion may be described as follows.

What is undermining our life is unwillingness, under the compulsive power of convention, to recognize what is manifestly there to see. Unfortunately, in one respect, Professor Hocking falls into this error. He cannot believe that beings below man have moral re-

sponsibility (which is the real solution of the problem of evil) and is capable of arguing: If all actual beings had selfhood, ploughing a field would be inflicting microscopic tragedies on an immense scale, and, in surrendering this, we should be surrendering a genuine and world-changing advance. This, of course, is pragmatism.

Whitehead reasoned (rightly) that every real entity must have self-feeling. E. W. Sinnott, a former Director of the Sheffield Scientific School at Yale, finds the clue to life beginning in the fact that Pauli discovered that in the atom the orbit of a given electron is related precisely to those of all the other electrons in the atom, *i.e.*, *organization* is in the atom. As Heraclitus discovered, everything is like a fountain—always the same form but never the same water. At metazoic level, every cell in the organism has all the possibilities that were present in its original (gamete) germ-cell before fission began. (The theory of pangenesis, till recently discarded with contempt, has returned.) Now, however superior man may be to all other things, he is in essence like them and in ourselves we have access to the *inside*, which is mind. (Experience epitomizes itself in memory. The epitomized experience of the entire ancestry is recorded on the tape of the chromosomes. What the organism may grow up to, is the height of that record.)

Life is always an "open system." Experience enlarged and recorded affords the ladder to still higher attainment. Even materialists believe in truth; yet truth is an abiding and enlarging totality and is certainly not material. As Schweitzer has said:—

> We can find our right place in the Being that envelops us only if we experience in our individual lives the universal life which wills and rules within us. The nature of the living Being without me I can understand only through the living Being which is within me.

To the contemporary world-problem the answer that Professor Hocking finds is that the "curses" on man and woman, so described in *Genesis*, have been turned into blessings by men and women who have faced new experience in the faith verified in the experience of all past generations, that the service of truth, goodness and beauty is its own absolutely satisfying reward.

Unfortunately, instead of leaving the matter there, Professor Hocking discursively and by special pleading tries to argue the coming world civilization on a basis of interpreting Christianity in terms of this solution.

R. F. RATTRAY

Some Applications of Behavioural Research. Edited by RENSIS LIKERT and SAMUEL P. HAYES, JR. (UNESCO, Paris. 333 pp. 1957. $3.25; 16*s.*; 800 *frs.*)

This book belongs to UNESCO's "Science and Society" series. The underlying idea is:—

> With the increasing complexity of societies and nations, we need more and more to be able to understand human behaviours. . . .

Reports of studies dealing with problems such as "Administrative Leadership and Organizational Effectiveness," "The Training of Leaders for Effective Human Relations," "Human Factors in Research Administration," "Training Foreign Nationals in the United States," "Group Influence in Marketing and Public Relations" and "Psychological Surveys in Business Forecasting" are presented. The first and the last chapters of the book describe the frame of reference pertaining to behavioural research.

The reviewer accepts the editors' claim that, in spite of the fact that in this book are presented studies of human behaviour in the U.S.A., "the approaches and, frequently, the findings

will prove to be directly applicable to the operation of organizations in other countries" with some reservation.

As regards the term "behavioural research," the editors state:—

> ... the term "behavioural research" is used here, instead of the more familiar terms "social psychology" or "social research," because this volume stresses the sciences which make empirical studies of individual behaviour. This includes social psychology, much of the other types of psychology, sociology and cultural anthropology, and part at least of political science and economics. Just where the line is to be drawn between behavioural research and other research in any of the traditional social science disciplines is a matter of individual preference.

This UNESCO publication is bound to have its impact on students of human society and behaviour, and help in toning up the quality of human beings at least to some extent. Today our greatest need is to have individuals of good quality. Any publication like the present one is really an "investment in man"; for it will lead to better understanding of individuals and their behaviour.

SITA RAM JAYASWAL

The Five Gifts. By R. P. MASANI. Foreword by RAJENDRA PRASAD (Comet Books. Collins, London. 192 pp. 1957. 2*s*. 6*d*.)

Seven years have passed since Vinoba Bhave started the movement which is now generally referred to as the Bhoodan-Gramdan movement. A large literature on it in the Indian languages has been published during this period, and it has kept the people of India generally in touch with Vinobaji's developing ideas and with the various phases of the movement. There are few books, however, from which one can get a general picture of the movement, with a commentary based on deep insight into its significance and of the significance of the man Vinoba. The English-reading public will be very glad of this book, because it does this very effectively and appealingly. Of Vinobaji, the author writes:—

> He is the man of the hour, who preaches to the people reverence for life; the sage who is also a man of action, with a robust, realistic mind, a creative and vitalizing force in the life of the people, faced with a fundamental task more formidable than any yet undertaken for ensuring the peace, happiness and progress of mankind.

In this book one has a well-presented historical review with a detailed description of the various "gifts" which Vinoba initiated. It will be necessary to add to it, because since the writing of this book there have been other developments in the movement. *Gramdan*, which is its most revolutionary aspect, and which is a culmination of the "Five Gifts," is only referred to, whilst there is no mention of the "Shanti Sena" and the "Sarvodaya Patra" — the latest aspects. There is great value in this book as it is, however, and, as Vinobaji has said that the full picture of the movement and of the *Sarvodaya* order towards which it works is before the country, it might now be right for a few years to elapse before there is a final presentation. A series of critical commentaries should now be published to stimulate public interest in what may well be a movement of world import.

The President of India, Dr. Rajendra Prasad, has contributed a fine Foreword, towards the end of which he writes:—

> Sant Vinoba will have crowned a remarkable career of happiness in renunciation and in work if he can show his countrymen and the world at large the way to such a social order, based on and achieved through non-violence.

DONALD G. GROOM

The Secret Oral Teachings in Tibetan Buddhist Sects. By ALEXANDRA DAVID-NEEL and LAMA YONGDEN. Translated from French by H. N. M. HARDY. (Maha Bodhi Society of India, Calcutta. 1957. 128 pp. Rs. 2.50)

Lovers of the "occult" and "mysterious" are likely to be disappointed by this little book. At the very outset the authoress emphasizes that, in the words of her own *guru*, "It is not on the Master that the 'secret' depends but on the hearer." But more serious students of Tibetan Buddhism are likely to be perhaps even more disappointed. The teachings transcribed by Madame David-Neel, far from being either "secret," in any sense of the term, or "oral," are well known and easily accessible even to those who have never visited Tibet or sat at the feet of a lama. The book indeed is little more than a rather sketchy *résumé* of quite elementary Abhidharma, Madhyamika and Yogacara doctrines—all of which are systematically studied in the great monastic colleges of Lhasa. Madame David-Neel emphasizes that her exposition makes no concession to sentiment. Instead it makes heavy concessions to Cartesian rationalism. Despite such drawbacks, however, the authoress has achieved a clear and succinct account of some of the fundamentals of the Dharma which deserves a wide circulation. The Maha Bodhi Society of India is to be congratulated on publishing a book so obviously written from the Mahayana point of view.

BHIKSHU SANGHARAKSHITA

The Wisdom of Balahvar: A Christian Legend of the Buddha. By DAVID MARSHALL LANG. Frontispiece reproduced by permission of the Percival David Foundation of Chinese Art, University of London. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 135 pp. 1957. 15*s*.)

The oldest and most curious version of the legend of Barlaam and Josaphat (or Iodasaph) is *The Wisdom of Balahvar*, which has been translated into English for the first time by Dr. Lang from the Georgian text. It has long been cherished by the Caucasians as part of their folk literature. Caxton included a version of it in *The Golden Legend*, and Shakespeare borrowed from it the casket episode in his *The Merchant of Venice*.

Dr. Lang traces the history of the legend from ancient India to Greece in some very able early chapters. He believes that this story of the Indian prince Iodasaph, alias the Bodhisattva, was adapted from an Arabic source about 850 A.D., and became a model for the Greek Barlaam and Iodasaph romance of the eleventh century.

Despite its composite nature, *The Wisdom of Balahvar* retains a surprisingly authentic element of the teaching of Gautama Buddha. Dr. Lang quotes passages from the *Buddhacarita* to show how closely they anticipate the Christian homilies of Barlaam (Balahvar), even using the same phraseology. There is no more interesting example of Christians borrowing characters and ideas from Buddhism, and even changing Buddhist into Christian saints.

This book will appeal to students of comparative religion, and to those who hold the view that much of the Christian legend was borrowed from India. But it is also worth reading for its own sake. As an example of the text we cannot do better than quote the explanation of a parable given by the sage Balahvar to the young prince:—

> That first friend is the love of money, which people are greatly fond of; and they cannot take it with them when death carries them off and presents them before the judg-

ment seat. But the two garments are shrouds. And the second friend is wife and children, who are dearly loved by man, and he takes thought for them constantly; and on the day of judgment they can avail him nothing, but follow only as far as the tomb and then turn back to look after their own cares. And the third friend is his own soul: and he does no good thing for its sake. But what little he does is held of great value in the sight of God, and God repays it a hundredfold.

DENNIS GRAY STOLL

Kalyani's Husband. By S. Y. KRISHNASWAMY. (Author; available at Higginbotham's, Private, Ltd., Mount Road, Madras. viii + 338 pp. 1957. Rs. 3.00)

The great merit of *Kalyani's Husband* is its faithful portraiture of life in the city of Madras in the first three decades of this century. The plot is of the simplest: boy meets girl and marries her; then meets a professional singer; then a widow. Regarding sex, Sekhar's code seems to be "not to leave it undone, but to keep it unknown," at any rate from his wife, whom he credits with an infinite capacity for being gulled. What Kalyani does have is infinite patience, not so much the capacity for suffering as a complete absence of jealousy. If one asks whether a Westernized medical graduate can make a convincing Patient Griselda, the answer is to be found in the "essential core of our composition, the hearkening back of the Indian mind to its ancestry." The tale, however, is told with such verve that one's sole anxiety is to know "What next?"

Many factors contribute to the authenticity of the atmosphere — *e.g.*, the description of a musical concert, translations from Tamil, Telugu and Sanskrit, and, above all, the Englishing of a number of proverbs which embody so much of the wit and wisdom of an ancient people. It is, however, unfortunate that certain "Indianisms" (or "South Indianisms") which could so easily have been avoided have not been avoided — *e.g.*, the frequent use of "itself" ("The delivery should take place in my uncle's house itself"; "He took up a small house in Saidapet itself"); "got up" for "woke up" ("You seem to have got up at Chingleput itself"); "slow" for "low" ("He spoke so slowly that he couldn't be heard"); "necked out" for being taken by the scruff of the neck and ejected. The last, like "shoe-beating," might be defended as fulfilling a felt need, but is none the less likely to perplex the non-Indian. But these are only minor blemishes.

P. S. SUNDARAM

Selected Indian After-Dinner Stories. By A. S. P. AYYAR. (The Teacher's Publishing House, Madras. 366 pp. 1958. Rs. 4.00; 4*s.*)

Aphoristic in form, this collection of after-dinner stories has been appropriately likened to Æsop's fables. The evils of superstition are here exposed and certain deep-rooted customs that could well be discarded are shown up with a sarcasm which is so subtle that none could take offence. The author skilfully avoids giving the impression of sermonizing, and a bantering tone cloaks much sagacity and common sense.

Terminating the volume is a series of brief anecdotes highly reminiscent of Birbal, whose quick wit won him renown at Akbar's court.

ROSHAN KOTHAWALA

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** devotes this month's leaves to a " mere translator of articles in UNESCO," for he is a man to note and study in our difficult times: Señor Carrera Andrade, the Latin American poet, " John Without Heaven," who offers all men his hand.—ED.]

ONE of the most outstanding poets of Latin America is a mere translator of articles in UNESCO. Jorge Carrera Andrade was, till he joined this organization, one of the most original poets writing in Spanish. Whenever I speak to him, I find him dreaming of a time when he can once again pick up his pen and be the true poet he is. He has become, to use the title of one of his poems, "John Without Heaven." Once, to quote from this marvellous poem,

Birds were my labourers; my granary
Was Day, wide open, crammed from wall to wall
With fruit and grain of joy; the western sky
Ripened and glowed like orchards in the Fall.

Then came the mirror-merchants, came the strange
Hunters of angels, armed and merciless;
They seized my flowery farm, and in exchange
They gave me tinsel, vapour, nothingness . . .

Word-coiners, executioners of the swan,
Hooded and masked, they sacked my garnered gold;
My barns are empty; all my stars are gone;
Scraps of the moon remain, stiffened and cold.

I lost my azure farm, I lost the height.
The cattle-clouds, the brilliance freshly sown;
A whole celestial husbandry of light
In empty space engulfed and overthrown.

Archibald MacLeish described Andrade's poetry as "a spring of living water in the aridity of our times."

Andrade is often nostalgic about the past. He has travelled widely in most parts of the world and has served his country, Ecuador, as a diplomat. Andrade is a magician of metaphors. Metaphors and images ripple and flash throughout his magnificent lines. The early morning becomes a watermelon from which slices are cut; the apple, a miniature evening sky; the eye of the deer, a bubble of silence; the rain, birds of water; the night, a pillow on which to stretch. To him the life of insects, trees, animals, plants and rivers appears as important as the life of man. This cosmic view of life is akin to the Indian concept of the oneness of all life.

Andrade has travelled beyond terrestrial maps and brought back photographs of the essence of things. He creates, in the words of a well-known critic, "the music of tropics, the folklore of industry," and possesses a style, as G. S. Fraser put it, "more controlled than Neruda's."

Andrade can contemplate with pleasure the visual world, but he knows it as the Vedantin knows it, as fundamentally unreal. Deep down, therefore, one must come to terms with oneself; for one is alone. To Andrade, solitude is certainly the final reality of our planet. It is the mother of the elements and of ephemeral shapes. The river is a solitude of water. The wind is a wandering solitude. Everything is an affirmation of the great solitude of the planet:—

You are everywhere, solitude,
only homeland of man.
All your inhabitants, we carry
stretched out in our hearts
Your grey, immeasurable map.

In my many talks with Carrera Andrade I put him a number of questions. Once I asked him what he believed to be the rôle of the poet today. The poet, he said, is the conscience of the world. He believes we have two instruments: poetry and science. Both seek a soul of knowledge, the knowledge of the world in its profundity. Poetry seeks to ex-

press the inward man and tries to conquer him. Science, on the other hand, seeks the physical conquest of the world. Poetry to him is the unique science of our epoch; for it is the work of imagination. While science only wishes to increase the power of man, to conquer space, the elements, time, poetry is the only mirror that reflects the cosmic sense and tries to solve the enigma of man's soul.

This century furnishes many remarkable instances of poets seeking to illumine the earthly scene and to solve the inner enigma. The earth and the living creatures in it, earth and man — these, more than at any other time, are themes for the poet free from the shackles of tradition. Always poetry has been a key, a pattern, an order of words. What to the unaccustomed eye appears incomprehensible is the unseen splendour of the association of ideas produced by directing the poetic way even to things which in other periods the reader was apt to hold in contempt. The poet of our time, taking possession of his earthly domain, becomes by this very approach the supreme agent of human conquest.

Carrera Andrade believes Western man has lost his traditions of social progress and social justice and his mystic faith in humanity. There is a complete void at the present time. This is the reason for the philosophy of nihilism running riot in Europe. In England, T. S. Eliot is a witness of this contemporary malady. He has described the malady but has shown no way out. The situation in France, barring one or two exceptions, is similar. The poetry of Pierre Emmanuel and Lanza del Vasco has something to offer in the way of hope. St. John Perse is quite remarkable in a way. But he gives the grandeur of the globe, not the greatness of the interior man. The poets who use the Spanish language are somewhat different. One cannot name a particular poet who is representative of the spirit, although Gabriela Mistral is one such example. As the fear of the future is less disturbing in South American countries, there is more freedom from this Western sense of frustration, of nihilism.

Andrade believes that the main purpose of a poet today is to seek harmony and peace. He believes in the warm fraternal shake of the hand:—

> I give you my hand
> In my hand
> I give you the American sun....
> I give you my hand.
> Universal man,
> Oh my brother.

For in his heart Andrade has signed a pact of peace. He seeks the human community of souls. He believes that Latin America has a message to give to the world. For it is a land which seeks synthesis. Latin America (Andrade was born in Quito, Ecuador) has something in its soul which belongs both to the Orient and the Occident. It is, therefore, a true bridge-builder. Tomorrow will bring a greater unity in the world, for Andrade is convinced that the world will not destroy itself. We are on the frontier of a new world. This age heralds a moral and spiritual renaissance, a harmony such as Leonardo believed would result from physical and mental conflict. Carrera Andrade, a man of infinite courtesy and refinement, does not believe that the present will be transformed into the past, but he is confident that the primary virtues by which men lived then, and at their noblest live still, are too sacred to be surrendered. Thus he is fighting to keep the holy places of the spirit from the hands of the destroyers.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

In the passing away, on September 18th, of the venerable Dr. Bhagavan Das, India loses one of the most remarkable men of that generation. He was a man of action, a true patriot and a genuine philosopher, devoted, to use his own words, to "the Eternal Truths taught by all the Ancient Lovers and Teachers of Mankind through the Scriptures of the Great Living Religions." He compiled expressions of the truths in his valuable book: *The Essential Unity of All Religions*. He was also the author of *The Science of the Self*; *The Science of the Emotions*; *The Science of Peace*; *The Science of Social Organization, or The Laws of Manu*; *The Pranava-Vada, or The Science of the Sacred Word*; and other books. His message of benediction to THE ARYAN PATH appeared in our August 1955 issue, p. 343. We salute his memory.

The United Nations Scientific Committee on the Effects of Atomic Radiation, consisting of leading scientists of fifteen nations, after its long labour of three years made public in August its report, which had long been eagerly awaited. The Committee has agreed unanimously that fall-out from nuclear weapon tests constitutes a hazard to mankind, capable of causing deleterious genetic and somatic effects. The former affect future generations and the latter cause leukemia, cancer and shortening of life. The genetic effect consists of mutations in the genes, which are vital in the transmission of hereditary characteristics. Senator Humphrey, Chairman of the U.S. Senate Disarmament Committee, very aptly remarks that the nations persisting in nuclear tests are like "children playing with dynamite" and calls for an East-West agreement to suspend nuclear tests with agreed safeguards. The U.N. Report estimates that even if nuclear tests were stopped this year as many as 2,500 to 100,000 babies will eventually be born with major genetic defects because of the fall-out. Between 400 and 2,000 new leukemia cases will develop annually because of the fall-out radiation.

Senator Humphrey told the Senate that the quickest way to prevent the contamination of the environment by radio-activity was "to follow up the agreements reached by the scientists at Geneva with a proposal to suspend all nuclear arms testing with appropriate testing safeguards."

It is somewhat strange that the U.S. Atomic Energy Commission should try to discount the conclusion by characterizing it as too pessimistic and issuing a statement noting the limitations of the document. The pressure on President Eisenhower to postpone the cessation of tests till October 31st is motivated by the desperate anxiety of the Atomic Energy Commission scientists in the U.S.A. to produce what they call the "clean bomb," expected to have ninety-five per cent less fall-out radiation, which they propose to perfect in ten more tests.

That this is verily playing with fire will be admitted by all right-thinking men. Especially is this much more so when the U.N. Report has declared that radiation can even now be causing damage that we are not aware of:—

> Even a slow rise in environmental radioactivity in the world, whether from weapon tests or any other source, might eventually cause appreciable damage to large popula-

tions before it could be definitely identified as due to radiation.

The conscience of mankind must now make itself felt and put an end to further jeopardy to the larger interests of humanity.

Grave doubts were expressed about the implementation of the Government of India's universal and compulsory education scheme for the 6 to 11-year age group by Shrimati Durgabai Deshmukh, Chairman of the National Committee on Women's Education. She made this appraisal of the country's inability to fulfil even the modified recommendations of the Education Panel of the Planning Commission in Bhopal recently. According to a report in the *Hindustan Times*, she told a Press Conference that, in the case of girls,

this target could not be achieved in 20 or even 30 years. The main reason was that girls' education had lagged far behind. While all-India percentage of school-going boys of this age group was over 70 today, that of girls did not exceed 33.

In the light of this pessimistic note, Prime Minister Nehru's communication to the Chief Ministers of States, asking them to accept the target of providing universal and compulsory education for this age group during the Third Five-Year Plan, assumes added significance. The Government of India's interest in compulsory primary education is obvious from the fact that it has often reiterated its determination to provide free and compulsory education to all children throughout the country by 1965 at the latest. A programme of this magnitude will involve an expenditure of Rs. 300 crores on primary education alone during the Third Plan and it is gratifying to note that the Government is tentatively committed to an outlay of that order.

The General Committee of the UNESCO Regional Seminar on Education Reform in South and East Asia, at its recent Delhi session, recommended to the UNESCO the adoption of a major project on free, universal and compulsory education in the eastern region on the lines of the project in Latin America. This suggestion is in line with one of the Directive Principles in the Indian Constitution: that the State shall endeavour to provide, within a period of ten years, free and compulsory primary education for all children until they complete the age of fourteen years.

Although experience has shown difficulties in achieving this objective, it is expected that a well-organized international drive, stressing the value of universal education for raising the standard of living and consolidating a democratic structure, would certainly help the carrying out of the project. According to a report in *The Statesman*, among the Committee's recommendations was the avoiding of wastage by "streamlining" administrative as well as financial measures to make the best use of available funds.

The nature of the system of education in a country has its determining influence on the rate of economic progress; and in its turn economic development naturally makes growing demands on human resources. In a democracy especially it calls for values and attitudes in the inculcation of which the quality of education is a most important factor. It is, therefore, felt that despite limitations of resources, every effort should be made to carry out in the next ten years the Directive of the Constitution mentioned above. The UNESCO Seminar's proposals on the subject are most welcome. *The Statesman* report adds:—

The Primary Education Committee, among other problems, discussed the measures calculated to improve the quality of primary education, the problems relating to the financ-

ing of education and the education of girls. An important recommendation adopted by the committee related to the need of giving special training to school supervisors.

Regarding the steps needed in reorganizing secondary education, the special Committee on that subject considered some of the technical difficulties, and it is reported:—

The place of external examinations in secondary education and problems relating to the reform of the examination system as a whole were also considered. The committee felt that the nature of the examination system should be changed so that it could be related more intimately to the objectives of secondary education and the learning experiences, [and] curricular and co-curricular activities provided to achieve these objectives.

A strong plea for "a renovation of human nature," if we are to avoid "the catastrophe of being reduced to objects from subjects," was made by the Vice-President, Dr. Radhakrishnan, while inaugurating the eleventh annual session of the Regional Committee for South-East Asia of the World Health Organization in Delhi recently. The Vice-President said that the problem of health was not to be looked at merely in a negative way. He said (according to a report in *The Statesman*):—

We look upon health as one of the fundamental rights of the human being. Health does not mean the absence of disease, it is a positive well-being of the people, something which is derived from the integration of man's nature. For instance, Ayurveda is not a science of disease but one of life and health.

Recognizing that standards of health in the backward regions would have to be raised, Dr. Radhakrishnan remarked that even advanced countries were not free from disease, as was evident from the growing number of mental cases. He, therefore, laid stress on the modern public-health approach, which believes that the doctor must treat not the disease but the patient — an individual in a social setting.

He added:—

The body, the mind, the individual and the community—all of them hang together. In other words, if you wish to raise the general standard of health of your people you have to raise the general standards of social life. Nutrition, housing, environmental hygiene, all these are things which you will have to raise if you wish to raise the health standards of the people.

While we in the underdeveloped regions suffer from the evils due to poverty, hunger and unemployment, we cannot say that the advanced nations are free from certain diseases which are characteristic of abundance, of wealth, of plenty. The incidence of mental illness has been steadily on the increase.

This has naturally led several thinkers to forecast an end of the human race, which, if it is to be avoided, Dr. Radhakrishnan felt, can only be avoided by a transformation of human nature. Making, therefore, a forceful plea for mental health, he said:—

There is nothing to say that the human race will last for ever. There are many reasons why the human race may come to an end. They bring to our mind the urgent necessity for enlargement of the vision of man, for a transformation of human nature, for the attainment of what you call mental health: mental health which relieves us of a sense of maladjustment, a sense of insecurity. We are being steadily reduced from the position of subjects into objects. If this catastrophe is to be avoided we should aim at the renovation of human nature.

The need for conscious public opinion and an enlightened and efficient police force to root out the evil of prostitution and traffic in women was stressed by Dr. Sushila Nayar, President of the Association for Moral and Social Hygiene in India, recently. Addressing a Press Conference on the eve of the Association's general meeting in New Delhi, she deplored the "helpless feeling" of senior police officials and others towards prostitution. She said (according to a report in *The Statesman*):—

People quote scriptures to prove that prostitution is as old as humanity. But the Chinese have succeeded in abolishing their

age-old concubinage system. We must accept this work as a challenge.

The new all-India Suppression of Immoral Traffic in Women and Girls' Act, which came into effect in May last, designed to plug the loopholes in the existing State laws, is yet not free from the basic defect which tends to make ineffective all social-welfare legislation. It is rather naïve to think that a police drive alone can possibly eradicate this age-old institution. Rightly did Dr. Nayar enunciate three ways to fight prostitution effectively, when she said:—

> There should be proper implementation of the Suppression of Immoral Traffic in Women and Girls' Act; more "rescue homes" should be opened and a social awareness of the problem should be created.

Poverty is glibly mentioned by many as the prime cause for prostitution. While this explanation has always been disputed by many, as is evident from the thoughtful article on the subject published in the September issue of THE ARYAN PATH, a weighty British Commission of Enquiry under the chairmanship of Earl Wolfenden, which recently went into the question, has driven the last nail into its coffin. Dr. Nayar, also, referring to a recent survey by the Association's Bombay branch, said that poverty was not the most important factor responsible for prostitution. She added:—

> There are several other factors, one of which is social custom. In some parts of the country it is accepted that daughters should augment the family income in this way. Vested interests, which have grown rich by the business, presented the biggest problem for social workers in the field. They are harassing our social workers and even launch litigation to prevent them from doing their work.

To permit traffic in women to continue is derogatory to national prestige. There is great need for the enactment of a rigorous code of penal laws to punish all persons concerned in this nefarious business. More effective than any legislation, however, is the creation of public opinion on the subject, and this can be encouraged by the presentation of the horrors of prostitution through documentary films and other means of audio-visual communication, if this is done in such a way as to offer warning, evoke pity and understanding, and, above all, spread the conviction that even from that depth a human soul can be redeemed to a useful and kindly existence.

In "A Letter from London," published in the October issue of this journal, the Lambeth Conference, 1958, is reported and its conclusions on the question of family planning given. The writer seems favourably impressed with this aspect of the Conference. "The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given." Lest there be any misunderstanding as to the editorial policy of this journal, however, the readers are reminded that the Editor is a convinced student of Theosophy. The following quotation embodies her own conviction:—

> Theosophy does not merely discountenance the abuse of sex. It very definitely condemns all malpractice and indulgence. It looks upon procreation as the only legitimate function of sex.
>
> —"Foreword," *U.L.T. Pamphlet No. 34*

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Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being the more thy soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—The Voice of the Silence

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